

THE Instructor

JUNE 1962



• Indicates material has special value for the course or area though not keyed to a lesson.



The world needs to be saved from dominating animal instincts

by President David O. McKay

IN AN epistle which Paul sent by courier to the Romans, he said:

... I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Romans 1:15-17.)

What is the Gospel? Why do we have it? And what is its purpose? In the foregoing statement, Paul says that the Gospel is the "power of God unto salvation." Salvation from what? From what does the world need to be saved?

Passions and Appetites

The world needs to be saved, first, from the dominating influence of animal instincts, of passions, of appetites. Is it not true that men generally are still pretty close to the animal world? What is the propelling influence of animal life? It is self-preservation, the first law of nature!

Animals fight for existence. They will strike down any other animal that tries to take away from them any particle of food that they might have. You see the struggle throughout nature—the hawk chasing the robin, the magpie robbing the nest of the little birds. You see it even in the blades of grass; in the weeds choking out the profitable grains and flowers. In human life you see man taking advantage of his neighbor, prompted by that same law of nature.

In nations you see the same law in operation when one nation, becoming overcrowded, reaches

out and takes possession of a weaker nation, as Mussolini did some years ago merely because he was strong enough to crush Ethiopia.

You see it in the Communists, reaching out to take possession of the world and to crush what they call "capitalism." And, mark my word, underneath the peace talks going on there will be dominant a desire for world supremacy.

The world needs saving from the domination of selfishness, and individuals need saving from that same dominance of appetites and passions.

Homes today that are being broken by divorce have at the base of their trouble the dominance, the enslaving power of individual passions. It may be anger on the part of either the husband or wife losing his temper because of some insignificant thing instead of controlling his or her passion. Or it may be the dominance of the animal desire for gratification, causing perhaps unhappiness and misery. Other evils from which men need to be saved are dishonesty, unchastity, fault-finding, spreading scandal, hatred, etc.

What is the Church doing toward remedying such conditions? There are a few simple rules. We may call them simple, but at the base of those principles lie the means of subduing and conquering these animal instincts.

The Word of Wisdom

Take, for example, the Word of Wisdom. Basic in that simple, though sublime, revelation are principles which apply directly to the theme to which I refer.

By indulging in nicotine, strong drinks, or anything else that creates an appetite for itself, man may become a slave to appetite. Do you want to be master of yourself, a free man, a free woman, or do you wish to be a slave?

(For Course 25, lesson of June 24, "Gospel Standards in Self-control"; for Course 26, lesson of September 9, "Worshiping the Only True God"; and of general interest.)

In nature, animals are dominated by the physical desire for indulgence, of which man should be master.

The Everlasting Marriage Covenant

Consider the marriage covenant. Fundamental in the eternity of the marriage covenant you will find the principle of mastery over baser instincts. No man who has felt the spirit of the Gospel can violate his covenant with impunity. He recognizes as sacred those same ties in his neighbor's household, and he does not violate the sanctity of that household by yielding to any primitive yearnings.

Young men and young women should see something glorious in that. There is not a faithful young man nor young woman in the Church who is not looking forward to the building of a happy home. Then, young people, choose a mate who is striving to save himself or herself through the power of Christ, the saving power of the Gospel, from the dominant passion of animal life.

That is just one glimpse of what Paul had in mind when he said the Gospel is the power of God unto salvation. He could say that it is the power of God unto happiness, which the Prophet Joseph said is the purpose of our existence here on earth.

In the daily application of conquering animal instincts and passions, remember this:

*It is easy enough to be virtuous
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the life that resists desire.¹*

Our Relationship to God

The second thing from which the world needs to be saved is ignorance of its relationship to God. In their lack of knowledge of the existence of Deity, many men agnostically say, "I don't know." Others bombastically say, "There is no God; life came to earth by chance and man was developed through evolutionary processes of ten or fifteen millions, or billions, of years." Paul, James, Cephas, John, and Joseph Smith, and a host of others knew, and so have testified, that we are sons and daughters of our Father in heaven. He is our God, and Jesus Christ came to the world to prove that great truth. From the very beginning He established our relationship with Deity; namely, that we are sons and daughters of God.

Oh, what that truth means to young people,

particularly, who, in moments of discouragement, wonder what they are going to do and how they are going to live, to be inspired with the idea that they are truly of divine origin! Being of divine heritage, there is no limit to their achievement.

Joseph Smith, a humble boy, felt a divinity within him. And that is the inspiration which comes to any young man or young woman who senses his or her relationship to our Father in heaven.

The Church is established to eradicate from the minds of men and women in all the world ignorance of their relationship to this Divine Being. Mormonism declares that they are sons and daughters of our Father in heaven.

The Gospel is here to save men from the feeling that they are nothing, that they have come into being by chance. It is our duty to teach them the divinity of the human soul and its eternal nature.

Chastity

Finally, the world needs to be saved from immorality. God has spoken and explained how in youth young men and young women may protect themselves and grow through their teens into young manhood and young womanhood and, unpolluted, transmit to their children a kingly birth, queenly attributes. You who have traveled through the world know what that means, and you in the Church who have knelt at the altar and covenanted to rear a family in purity, know wherein lies the happiness here in this life.

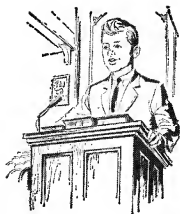
The ideals of the Gospel in regard to living in purity through your teens are fundamental in character building, fundamental in establishing the virility of manhood, the crowning glory of young womanhood, the foundation of happiness in the home, and the source of perpetuation of the human race.

The Gospel of Jesus Christ touches the heart of life, the very existence of the individual as an individual, as a member of the home, and as a citizen in this great Republic or in any other nation.

We shall proclaim to every individual, and to every nation that the Gospel "... is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: ..." (Romans 1:16, 17.) We shall declare that the Gospel of Jesus Christ has been restored by the visit of our Father in heaven and His Son Jesus Christ to the Prophet Joseph Smith; that man's spirit is just as eternal as is Christ's, who lived on this earth over 1900 years ago, and who came back in this dispensation, a living Being.

¹From "Worth While," by Ella Wheeler Wilcox.

SPARKS FOR SPEAKERS



The Cost of Comfort

Tangible disasters may be overcome. "But," says Webster, "who shall replace the well-proportioned columns of constitutional liberty? Who can restore to life a country that commits suicide?"

A study of changing value patterns in America indicates that in place of puritan morality, we are accepting relativity in morals; and in place of the work-success principle, we look to government and the work of others to take care of us.

Latter-day Saints need look no further than the Book of Mormon to learn what the worship of creature comfort can do to great civilizations!

—H. Aldous Dixon.

"Teach Him To Deny Himself"

Toward the end of his tragic, devoted life, General Robert E. Lee attended the christening of a friend's child. The mother asked him for a word that would guide the child along the road to manhood.

Lee's answer summed up the creed that had borne him through struggle and suffering to a great place in our American legend:

"Teach him," he said simply, "to deny himself."

To deny himself—unexpected words coming from a great soldier! One wonders how the young mother felt upon hearing them. One wonders how this advice would strike the average parent today, as well as the teen-agers in the family.

Self-denial appears to be old-fashioned in these days of the worship of creature comfort. It is not only an unwelcome word in the home, but also in government, in politics, and in society at large. In the United States of America we concentrate on our wants much to the exclusion of our duties. We seem to have the notion that the world owes us all manner of good things without our sacrificing to earn them, and we feel abused when we do not get them. As a result, we are perilously close to winning an unwelcome fame as a land of spoiled children and greedy, discontented adults, where duty to God and country are relegated to positions of secondary importance. Our enemies are counting strongly upon this weakness to cause gradual national disintegration. They figure that when the time comes for the people of the United States to deny themselves (which inevitably will come), we will lack the dedication to our society to do it.

—Jackson.

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Published by the Deseret Sunday School Union, 135 South State Street, Salt Lake City 11, Utah, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1962, by the Deseret Sunday School Union Board. All rights reserved.

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Mail subscriptions to *The Instructor*, 135 South State Street, Salt Lake City 11, Utah. Subscription price is \$3 per year paid in advance. Single issues, 35 cents each.

Bound volumes sell for \$6.75 when all magazines are furnished by *The Instructor*. When subscriber supplies his own issues, binding charge is \$3.75.

"...And pour you out a blessing"

"We Pay Our Tithing and Realize Blessings"

As the missionaries left our home after one of our first meetings, they left us a tract — the reprint of a *Reader's Digest* article on the "Mormons." With our new-found enthusiasm for the truths we were being taught by Elder Joseph W. Smith and his companion, we studied the brochure eagerly. But a paragraph in the article forced us, even at that stage of our acquaintance with the Gospel, into the choice between guilty complacency and a challenging truth — we must either remain in spiritual darkness or pay tithing. The decision was that simple.

At the time we had let ourselves get deeply in debt to the extent of 50 pounds (about \$142), and my salary was barely enough to keep up with current expenses, not to speak of paying off the past ones. But even as we debated, my wife and I knew in our hearts that we could not deny truth forever. We were baptized just 13 days after our first contact with the elders, on Good Friday, 1961, and began from that moment to pay our weekly tenth, having firm faith in the promise in the book of *Malachi*.

About two weeks later, a pay raise was due in the large department store where I work; but I held no hope whatever for that sort of miracle — I had received a raise the six months previously, and store policy allows only one increase a year. I did not even bother to apply for a second one. As the pay packets were brought around, my surprise at having an increase was surpassed only by the later knowledge that I was the only salesman in my department to have his wages raised! The extra weekly money helped take care of the tithing we were now paying.

But the old bills still had to be paid. And by the end of June, when my vacation was due, having paid some more outstanding bills and brought our tithing up to date on my vacation pay, we were left with just 30 shillings (about \$3.20) to last for the two weeks. No vacation for us, we thought. We had counted on taking the 30-mile trip to see the London Temple; but even that would have been too expensive until a friend offered his car, and we were able to make the trip on the second to the last day.

Another real blessing came in the form of money that we were able to realize on our insurance policies without any complication or delay, two having a few



After we paid our tithing, the Lord blessed us so that we were able to pay our bills and were soon free from debt.

more years to run, and the other about one year. We suddenly found ourselves completely free from debt! Our living has since been enriched by a new washing machine, a tape recorder, and other luxuries that we never dreamed we could own. And we are still able to meet our financial obligations to the Church and await with confidence and eagerness the birth of our second child.

We pay our tithing and realize the blessings. The Lord keeps His promises to us, and, as we have learned, will "... open you the windows of heaven, and pour you out a blessing, ..." (*Malachi* 4:10.) My wife and I bear our testimonies that without keeping our Heavenly Father's commandments, we know that we would not have received the help that we have had nor realized the wonderful fullness of life the Restored Gospel gives to its faithful followers. It is our prayer that all members, both new and old, will have the faith to pay their tithing and keep their financial obligations to the Church, and be blessed even as we have. —Maurice A. Winter.¹

"Now We Can Give the Building to the Lord"

I have been asked to relate an experience we (President and Sister Joseph Fielding Smith) had while touring the South Australian Mission with President and Sister John Simonsen. While we were in the city of Melbourne, Australia, a call came from a district president, Douglas McDougal, who was on the island of Tasmania. Brother McDougal asked if it would be possible for President Smith to dedicate the meetinghouse in Glen Huon, a village located about thirty-five miles from the capital of Tasmania. President Simonsen asked if the building was clear of debt, and President McDougal replied that there was about \$10,000 due on it. But he said, "If we can raise the amount by the time you arrive, will President Smith dedicate it?" The answer was yes.

In this little town of Glen Huon there were 185

¹Brother Winter lives in Surrey, England, and is clerk of the Epsom Branch.

(For Course 26, lesson of August 5, "Financial Obligations to the Church"; for Course 4 teachers, lesson of August 19, "The Lord's Share—Tithing"; for Course 18, lesson of August 19, "Wealth"; and for Course 25, lesson of July 1, "Economic Responsibility.")



The people sold land, cars, and furniture so that President Joseph Fielding Smith could dedicate their building.

members of the Church, children included. They are not rich people, but very humble and very faithful. I shall never forget this experience and how it impressed me.

It was a day or two later when President McDougal telephoned, saying: "President Simonsen, we can dedicate the meetinghouse. I have received a little more than \$10,000 from these wonderful Saints." We were amazed and anxious to know how these 185 Saints gathered this money. When we asked how it was done, we received the answer: "We sold part of our land, we sold our furniture and we sold our automobiles." I cannot express the feelings that came over us to see the faithfulness of these wonderful people. We stayed with one of the men that sold his furniture and his automobile in order to get the money for his share on the meetinghouse. He seemed very happy, and he said, "Now we can give the building to the Lord."

It was natural for me to think of home and wonder how many of us here would be willing to do what these people did. Would we say, "Oh, we can wait until the next visiting general authority comes"? Not these people! They wanted it right now, and they did it.

Please do not forget them in your prayers; they need them. And there are many others doing the same type of thing all over the Church.

—Jessie Evans Smith.²

"I Am Paying Some in Advance"

On one occasion I called in to see a grand little woman in her eighties who was blind. She did not live in an organized branch and had no contact with the priesthood except as the missionaries visited there. We had no missionaries in those days. They were away at war.

I went in and greeted her in the Maori fashion.



The little old lady dug into the soil and removed a jar in which she had saved enough tithing to pay in advance.

She was out in her back yard by her little fire. I reached forth my hand to shake hands with her, and she said: "Do not shake hands with me."

I said: "Oh, that is clean dirt on your hands. I am willing to shake hands with you. I am glad to. I want to."

She said: "Not yet." Then she got a spade and started digging down into the soil, and lifted out a fruit jar. She opened that fruit jar, took something out and handed it to me, and it turned out to be New Zealand money. In American money it would have been equivalent to \$100. She said: "There is my tithing. Now I can shake hands with the priesthood of God."

I said: "You do not owe that much tithing."

She said: "I know it. I do not owe it now, but I am paying some in advance, for I do not know when the priesthood of God will get around this way again."

—Matthew Cowley.³

"And Prove Me Now . . ."

A short, wiry German fellow who lived in East Berlin told us how much the Saints in that part of the city behind the Brandenburg Gate wanted to live all the principles of the Gospel. At that time they could still gather in one another's houses. One thing that was difficult was the payment of tithing. No, he did not say that they could not afford it, but that money could not be accumulated by any one person without causing suspicion among the "Volks-polizei" (people's police). So each month some of the brethren there would collect the members' tithes and sneak them across the border to the mission headquarters in West Berlin. Imagine taking such a risk to pay tithing! Then the "courier" had to sneak back to his family.⁴

—Gerald R. McCulloch.⁴

²Excerpted from *Matthew Cowley Speaks*, 1954; Deseret Book Company, Salt Lake City, Utah; pages 7, 8.

³Taken from "And Prove Me Now . . ." by Elder Gerald R. McCulloch, *The Keener*, Vol. 53, No. 7, July, 1959; New Zealand Mission Magazine; page 278.

SUNDAY SCHOOL CONFERENCE ADDRESS.
OCT. 8, 1961. BY ELDER RICHARD L. EVANS,
OF THE COUNCIL OF THE TWELVE



The singing of the song, "Dear to the Heart of the Shepherd," stirs up almost a whole lifetime of memories. I suppose it was in the Sunday School that most of us learned the songs of Zion. The sweet and lovely and lasting impressions of earliest youth go back within the walls of the Sunday School. God bless this organization, which is a great common denominator of the entire Church.

We Are Our Brother's Keeper

May I express gratitude for some great and dedicated teachers who have made an everlasting imprint upon my life by the sweet sincerity of their souls.

I note that on the program you have changed your theme for this evening from a question to an answer. If the answer were no, most of what all of us do would be meaningless; but since we are our brother's keeper, it is very pertinent that we should consider the subject.

May we suggest first of all that we are the keepers of our brothers, not the keepers of statistics, not the keepers of roll books, not the keepers of records, not the keepers of the 40 per cent present, but our brothers' keepers without qualification.

Essentially the Sunday School is a teaching organization, and I should like to ask a series of questions, if I may, to focus upon this prime function.

First of all, what should we teach? We should teach truth and virtue; the Gospel of Jesus Christ and the reality that God lives, that He is our Father, that we were made in His image, that He did send His divine Son to redeem us from death; eternal principles; the messages of the prophets; the reality of the restoration; and the great purpose of life.

Except for these, we would have no function. We are not there to entertain, to speculate, to tell tall or colorful tales, but to teach the simple witness of the truth on the various age levels, according to the abilities of those who are there to be taught. I think the answer to this is plain.

Who should teach? Anyone who is asked to

should teach, if he has a testimony of the Gospel, a conviction within his soul, and if his life is consistent with the calling of a teacher. We must teach children with conviction, because teachers teach so much of themselves as well as the subject—perhaps, as someone has said, more of self than of subject.

"Every man's works," said Samuel Butler, "whether it be literature or music or pictures or architecture or anything else, is always a portrait of himself, and the more he tries to conceal himself the more clearly his character will appear in spite of him."¹ Now, certainly a teacher is a portrait of himself. We must have not only the invitation to teach, but the testimony and the conviction to teach.

Why teach? Again the answer is most obvious: the worth of souls; that we are our brother's keeper; because we owe a debt to others. Sometimes we think our lives are our own. This is a gross fallacy. It is humbling to realize how much of the hours and effort of others has gone into the making of each of us. One simple reason for teaching is simply because we owe a debt to the past, to teachers who had the patience to teach us. God bless them.

I think it was George Bernard Shaw who said that the worst sin toward our fellow men is not to hate them, but to be indifferent to them. There is an old oriental proverb which indicates that when we drink the water, we should not forget the spring from which it flows. We teach because souls are precious in our Father's sight, because there is no salvation in ignorance, because the glory of God is intelligence, and because everyone needs to be taught.

¹Samuel Butler, *The Way of All Flesh*; chapter 14.

(For Course 18, lesson of August 5, "Service"; for Course 23, lesson of September 23, "Introduction to the Course"; and of general interest.)

Someone has to teach, and certainly it is not easier for others to teach our children than it is for us to teach theirs. Someone has to do everything. Nothing does itself. So we teach for these important reasons.

Now, whom should we teach? The answer again is most obvious—everyone. Not only should we teach members of the Church, but all who would come—including the nonmembers. The Sunday School, along with all the rest of the Church, has a great obligation and opportunity to respond to President McKay's plea for every member to be a missionary. Every organization should be a missionary organization.

We have just sung the glorious hymn, "Dear to the Heart of the Shepherd," which speaks of the ninety and nine and of the one who wandered. We cannot be content to teach simply those present. Somehow we have to reach that 60 per cent absent.

May I cite from our beloved President from the back of our *Convention Instructor*:

We are prone to do our duty, as many men and women do their work, along the lines of least resistance. Our influence is felt most strongly among those who need it least.

I remember going to a dedication here in the valley some recent years ago to dedicate a meeting-house that had been some thirty or forty years in arriving at the point where it could be dedicated. This was because about the time they were within reach of meeting their obligations, something more would have to be added to it and so it became quite an occasion, and they had invited former bishops back. The first bishop of that ward—or one of the early ones—came back from California. He was a sincere, spiritual, benign, gray-haired, fatherly gentleman; and as he stood at the pulpit he said, "I think my most poignant memories of this place are scolding those who were present for the defaults of those who were absent." We do so much of that now. We have to reach out to those not present.

To continue quoting from President McKay:

Officers of the auxiliary associations are centering their efforts individually and as organizations upon those men and women, boys and girls who attend most earnestly and regularly in their religious duties, and little effort is given to the indifferent, and the least attention given to those not of us. . .

We urge that teachers of the great Sunday School organization reach out for the indifferent boy and the indifferent girl. The auxiliary organizations are striving to enroll the unenrolled; but there is not enough individual work being done, because it is

natural when we see a boy or girl indifferent, or when he or she responds with indifference to our inquiry, to leave that boy or girl alone. . . . Let each one constitute himself today as a missionary, and sometime during the week reach out that influence to some boy who is indifferent; go beyond that, say one good word by way of testimony to some man, some nonmember who does not know the truth, who does not know this people, someone who perchance has been residing here for many years without knowing the Gospel, and good fruit will result from it.

Our mission is to everyone—the member, the nonmember, the 40 per cent present, the 60 per cent absent, not the bright child only—the indifferent as well as the interested, the noisy, the troublesome, the old, and the young. It would be very easy to cut off or to erase names from the rolls to eliminate from classes the troublesome, and all those that would make a teacher's task so much easier; but that is not the mission nor the charge. Our teaching is to everyone.

Now, how to teach? We should teach by dedication, by conviction, with a spirit of the Gospel, patience, love, prayerfulness, understanding, ". . . by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, . . . Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy." (Doctrine and Covenants 121: 41-43.)

May I quote him who said, "If I were asked what single qualification was necessary for the one who has care of children, I should say patience—patience with their tempers, with their understandings, with their problems. It is not brilliant parts or great acquisitions which are necessary for teachers, but patience to go over first principles again and again steadily to add a little every day, never to be irritated by willful or accidental hindrance—patience."

Again, I say it would be easy to erase names from rolls. This is no time for confession, particularly, but I suspect that some of us sometimes would not have seen much of the inside of a Sunday School if the doors had been closed on us every time we deserved it. And I could recall some personal experiences for myself and for some of you. If you will spare me, I will spare you. We can run them out and rationalize that it is a better class for their not being there, that those who are left get more out of it, that those who are disorderly do not belong

(Concluded on page 216.)

THE BALM OF BROTHERHOOD

by Edwin O. Haroldsen*

Blessed are they that mourn: for they shall be comforted.
—Matthew 5:4.

AS a boy of 12, death appeared to me a forbidding, awful catastrophe never to be discussed nor thought about. Not that I did not believe in the resurrection; I did—though I must confess it seemed inscrutably mysterious and countless ages in the future. Death seemed like a thief in the night—it spoiled hopes of today and dreams of tomorrow. I supposed that families stricken by death, especially where it took a son or daughter, were doomed barely to exist as time dragged by during their remaining years on earth.

My feelings on death were intensified when a dearly loved cousin and buddy died minutes after accidentally shooting himself with a .22 rifle. For months strains from a funeral song kept popping back into my consciousness to haunt me.

As I grew older and began to experience life through the proud, grateful eyes of father and husband, I wondered how one could lift himself out of the valley of despair with a toddler struck down on a busy street or a carefree lad swept under a churning stream.

Though by then my testimony of the Gospel, of the resurrection and exaltation awaiting the faithful had been shored up by the whisperings of the Spirit, I still dreaded the time when sorrow would come to us.

A Shock and a Crisis

Then when we were least expecting it, it did come. In far-off Ankara, Turkey—8,000 air miles from family, bishop and friends—we found ourselves in an awful and unbelievable nightmare. Our 17-year-old son, Bruce, was dead. Scarcely eight hours after leaving for school—thrilled over life in a foreign country and his hopes of serving a mission and studying medicine—our beloved redhead lay limp and lifeless on a hospital bed. He had been mortally stricken by an unusual illness¹ while playing basketball and had passed away without regaining consciousness.

We could do nothing during those first dismal,

____ (For Course 18, lesson of August 26, "Brotherhood"; and for Course 10, lesson of July 8, "Who Is My Neighbor?")

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¹Pneumonia.

rainy hours but talk and pray. We were too weak and numb to sob, too shaken in mind to sleep. We were crushed by sorrow, by worry over arrangements (the closest embalmer was in Athens, Greece), and by the realization that we did not have the money to fly home for the funeral.

Spiritual and Material Support

But in the darkest hour, compassion and strength began to flow to us. Led by Vincent T. Olson, Adrian Hughes, and Orin Parker, our handful of LDS members in Ankara practically moved in to live with us. Along with nonmember work associates and even total strangers, they brought countless pans and bowls of food. They contributed generously toward our expensive flight home. They took care of our other children.

Arriving at Salt Lake airport at 3 a.m., after a long and exhausting flight, we were met by Bishop and Sister C. E. Moss of Bountiful Eighth Ward, embraced like children and hustled off to their home to bed.

Later, relatives and friends swarmed to the bishop's home, to the mortuary, and the ward chapel to express their love and sympathy. As at Ankara, people gave freely of their means, thus lifting our financial burden. An auto dealer member² turned over a new car for us to use during our stay. Another Church member³ paid to have a recording made of the funeral. Many others rendered similar kindnesses.

A full 16 days after our son's passing, we stood beside his bier for our last moments before his services. Amazingly, we noted, a spirit of peace and calm resignation had replaced the despair of those first hours in Turkey. As friends and loved ones stepped forward to express their sympathy, we found ourselves actually smiling and comforting those who struggled to control their emotions.

Not that we entirely controlled ours, for sporadically then and in the days that followed a thought or word would cause tears to spill and throats to ache.

However, a new thought surged into our consciousness—that if we would serve the Lord faithfully, He would sanctify our loss to our eternal joy. Now we had a son on the other side beckoning us to do our best.

A week after the funeral we were back in Turkey. We were busy again with work, home, and Church activities, certainly the best balm for aching hearts.

Indeed, we could smile again and experience new and deeper joys. For a year later, a new little son came to join our household—a cuddly blue-eyed little guy adopted in Greece.

As the Lord had promised, we *were* comforted.

____ Roy Price.
²Robert W. Matson.



DROP-OUTS

A GREAT CHALLENGE TO TEACHERS

by Ezra J. Poulsen*

TEACHER IMPROVEMENT
LESSON, MONTHLY
PREPARATION MEETING,
AUGUST, 1962

ONE of our great challenges is the "drop-out"—from school, from Church, from the game of living at one's best. There are many kinds of drop-outs: the boy who quits school to buy a car and enjoy unrestrained activity of his own choosing; the girl who leaves her studies for more glittering social contacts; the mother who neglects her family to seek passing pleasures; the business man who

falls behind in his career through indifference or bad habits. There is no end. The drop-out starts off on a long detour, and may never get back on the right road.

In school the student may not find every class equally interesting nor, from his point of view, profitable. He may like some teachers better than others. But if he applies himself steadily, he grows richer in knowledge and experience. In a few years he is far beyond the boy who tried to dodge his difficulties by dropping out. A highly successful college professor was recently reminded of the time in his youth when he quit school for several years and was induced to go back and continue his studies only by the persistent efforts of his family. "I shudder," he remarked, "when I think of my mistake and realize how near it came to ruining my life." Another young man who rebelled against the disciplines of school, but was persuaded to return and complete college, at present holds a high executive position in a large and growing Church business.

Drop-outs from activity in the Church make even a larger total of casualties. The Churchgoer has his discouraging moments. The spiritual light sometimes shines weakly through the fog of indifference or

distractions competing for our attention. However, there are other times when spiritual truth shines with a white light, lifting the honest believer into realms of faith and understanding. But sadly, the drop-out seems never to be present on such occasions.

Basically, the drop-out is the victim of his own lack of self-direction. He needs motivation and worthy goals. He is a living challenge for someone to be a good teacher. He might be the boy next door drifting into bad habits for want of friendly encouragement. And how about the neighbor's children failing to get to Sunday School? The fault may not really be theirs; and a little friendly interest may be all that is needed to correct the situation.

No one has a better opportunity to seek the drop-outs than the Sunday School teacher. First, he discovers them while they are young and willing to respond to guidance; second, with the help of the class, he can reach far into the community; third, by diligence and faith, he can become a source of enlightenment to those in his care.

Teaching is the happy life. Teachers pursue the ideal and try to make it effective in the lives of others. May they hasten the day when there will be no drop-outs!

*Brother Poulsen devotes his time to writing and has had many stories and articles published in well-known magazines and newspapers. He was a member of the *Soft Lake Tribune* editorial staff for a number of years and was head of the English Department at Granite High School for 20 years. He was graduated from Brigham Young University with a degree in English. Brother Poulsen is presently working with the Aaronic Priesthood in the Twenty-first Ward, Emigration Stake. He has served in the bishopric and as Sunday School superintendent of the Wilson Ward, Wells Stake, and was Sunday School superintendent of the Ivins Ward, Wells Stake. He also served on the Wells Stake Sunday School board. He and his wife, Elsie Sullivan Poulsen, have five children, two of whom are living.

HOW SHALL WE PRAY?

by Chauncey C. Riddle*

THE person who cannot pray cannot find peace. The person who will not pray must be his own god. The person who knows not how to pray is lost. The person who forgets to pray is captive. But the person who righteously and earnestly prays to his God in the worthy name of Jesus Christ, be he at the moment saint or sinner, shall find rest unto his soul. How should we pray? The following five steps are suggestions for seeking the Lord through prayer.

1. *Believe in Jesus Christ.* In a time of educated unbelief such as ours, the first challenge of prayer is to believe sincerely in Jesus Christ. If we have truly received the Gospel message, we have also received divine witness that Jesus was and is the Son of the living God, that He as a perfect man and merciful God wrought an atonement for our souls, and that as an all-powerful, all-knowing benevolent Being, He is able to help us with every problem and to save us from all of our enemies. But it is one thing to entertain even correct ideas about abstract theological attributes of our God; it is quite another thing to embrace those ideas with a trust that will make such ideas the basis of our decisions and actions. Not blind faith, but implicit belief through the abundant sufficient evidence which the witness of the Spirit brings is the basis for true prayers.

It is not who we are, it is not where we pray, it is not the words we say that make for great prayer. It is the strength of our feelings, the penetration of our conscious thought, the depth of our humility, the power of our love, the sincerity of our belief that make our prayers real.

2. *Pray as You Have Need.* One pitfall we should not fall into in our praying is vain repetition—the saying of the same words and phrases over and over again without really thinking about what we are saying. One good way to avoid this pitfall is to remember to pray as we have need. The situation and circumstance of almost every prayer will be different from all others. If we will consciously think over our needs, then pray exactly as we have need, then our prayers will be neither repetitious nor vain. From time to time we have need to be grateful, to praise our Maker, to share sorrow with

Him, to request His help in our various activities.

What is the ultimate need we mortals have? As we progress in spirituality through prayer and righteous living, the time will come when we shall see that of ourselves we do not know what is good for us. Then as little children, we will rely on the love, power and knowledge of our God, claiming the promise of the scriptures:

And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask; . . .” (Doctrine and Covenants 50:29, 30.)

Is there any matter too trivial to take to the Lord? The answer is that there is nothing trivial about any human being in the all-encompassing love of the Lord; not even a hair of our head falls to the ground unnoticed. Let us heed the admonition of Alma:

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever. (Alma 37:36.)

3. *Pray always.* The life of a true Latter-day Saint becomes more and more a never-ending two-way conversation with the Lord. As each of us takes the covenant of baptism and renews that covenant in partaking of the sacrament, we promise to take upon ourselves the name of Jesus Christ, to remember Him always, and to keep His commandments which He has given us. The Lord promises us that if we do these things, we shall always have His Spirit to be with us. Always to have the guidance, the light, the comfort, the gifts, that come from the Saviour through the Holy Ghost! Always to hear the voice of the Lord, to know what is true, what is wise, what is good. Is this not indeed a pearl of great price? For this a man should be willing to give all that he has; and he will, if he loves righteousness and even begins to understand the worth of this great pearl.

But what is it that we must do to enjoy this great gift? It is simply to keep our promises. As we keep the commandments of God, we become worthy of and able to bear all blessings. But we know the commandments of God only through the Spirit. We receive the Spirit as we remember Him

(For Course 14, lesson of June 24, “When Ye Pray . . .” and lesson of August 12, “Two Parables on Prayer”; for Course 1 teachers, lesson of August 26, “We Talk to Heavenly Father”; and for Course 2 teachers, lesson of July 15, “We Pray to Our Heavenly Father in the Name of Jesus Christ.”)

*Brother Riddle is associate professor of religion and philosophy at Brigham Young University. He holds the following degrees: B.S. BYU, 1947; M.A., Columbia University, 1951; and Ph.D., Columbia University, 1955.

always and honor His name. And what more significant way is there to remember Him always than to pray in His name continuously? Note the witness of Amulek:

Yea, cry unto him for mercy; for he is mighty to save. Yea, humble yourselves, and continue in prayer unto him. . . Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening. . . But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. (Alma 34:18-27.)

4. *Reinforce Prayer with Fasting.* The great damper upon spirituality is lack of self-control, giving way to the bestial impulses that beset all of us. If our passions control us, we are minions of the adversary; if we control our passions and allow them satisfaction only within the bounds of righteousness as prescribed by the Lord, then we are children of the Most High.

Fasting, the temporary abstaining from food, drink or other physical satisfaction, is the God-given way of overcoming and subjecting our own physical tabernacles. As we exercise control, we gain power over our bodies. As we use this control to do good works, we gain power in the Holy Spirit, which gives us the possibility of even greater control over the physical body.

Every good thing is available to those who love the Lord. Fasting is not a denial of the flesh, but rather a training of the flesh to do the will of God and thereby to receive a fulness of inspiration. Thus it is that fasting is a special key to help us make our prayers more effective through righteousness. To all who would truly serve Him the Lord has said: ". . . I give unto you a commandment that ye shall continue in prayer and fasting from this time forth." (Doctrine and Covenants 88:76.) Can we understand and profit by this counsel?

5. *Heed the Lord and He Will Heed You.* How many persons have said, "I don't think my prayers are getting past the ceiling"? Our Father hears all

prayers, but doubtless as far as getting any result goes, many times it is as though the prayer were never uttered. How can we be assured of doing better than that?

We must remember always that it is the purpose and delight of our Father and of His Son to bless us with all good things. But in their mercy, they generally give us only those blessings which we can stand; and we can stand blessings only in direct proportion to how well we have learned to live the Gospel. Let us not suppose that when we are obedient to the Lord we *earn* a blessing. Though the receiving is always predicated upon the fulfillment of law, the blessing is almost always a result quite out of proportion to the effort put forth to fulfill the law. The purpose of the law is then mainly to give us the strength to cope with the blessing when we receive it. The Gospel of Jesus Christ is the message of a pattern of life wherein we may be prepared by God to receive a fulness of all blessings.

Is it any wonder then that our prayers are effective only when we are obedient? It is the just reproof of a guilty conscience which makes us doubt the worth of our own prayers. And it is the spiritual witness of worthiness to receive that makes a righteous man mighty in prayer. If we cannot hearken when the Lord entreats and entices us to become worthy and capable of receiving blessings through living His commandments, can the Lord hearken to us? To live by one's conscience in all things is the key to righteousness; and righteousness is the key to all blessings. ". . . The effectual fervent prayer of a righteous man availeth much." (James 5:16.)

The light that shineth in darkness commands us to pray, thus to enjoy communion with the Spirit and to prepare to fulfill the end and purpose of our existence when we are reunited with our Maker. Truly, no words can express fully the manner nor the rewards of effective prayer; these are known only by our own careful experiment and experience. But we can say that in and through the God-given opportunity of prayer lies everything good which eternity can offer. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7.)

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Charles J. Jacobsen; art; Inside Back Cover.
Richard F. Carter; photo retouching.



LOOK and LISTEN

MAIN IDEA: BY CAREFULLY
OBSERVING THE BEHAVIOR
OF HIS CHILDREN, ONE CAN
DETERMINE HOW WELL HE
IS TEACHING THEM.

In the minds of many people, teaching is identified with *telling*, but this is not the kind of definition that is acceptable to any Christian parent. Really, an individual has only learned a principle of the Gospel of Jesus Christ when he *understands* and *lives* this principle. If one accepts this as a definition of learning, it will have a great bearing on his own behavior toward his child and on the methods that he uses to try to help his child to be a Christian.

In many big organizations now, the term "feedback" is used by those responsible for the smooth functioning of the organization. By this is meant the reaction that the members of the organization give to the policies of management. By listening to what the workers or staff say, by observing what they do and what their actual performance is in their roles, one can gain a great deal of insight as to how effective given policies or regulations are. Any parent can benefit greatly from carefully watching the behavior of his children, earnestly listening to the things they say, and by trying to put himself in their positions to try to gain a better understanding of their problems.

Recently, an eminent journalist was assigned the task of making a study of several juvenile delinquency projects being carried out in the United States. Since he was going to be gone some weeks, he decided to take his wife and his 17-year-old son with him. One day they stopped in a large city and went to one of its public parks to eat lunch. It was a hot day and everyone was both tired and

hungry. As they began to eat, the father said to his son: "Jack, pass the salt." But Jack made no move to comply. Irritated, the father said in a more strong voice: "Pass the salt," but again the son made no move. Finally, in desperation the father said, "What on earth's wrong with you? Pass the salt!" But the son did not pass the salt; instead, he got up and left the table.

The father very angrily followed him, but then he noticed that his son had tears in his eyes. Gaining some control of himself, the father asked his son what was the matter. The son replied: "Dad, all these years you have had the tendency to speak to me as you did today on the basis of a superior-inferior relationship. I noticed that when we have guests you never say to them 'Pass the salt.' You say 'Please pass the salt.' I just got tired of having you treat me in this way."

This was a real shock to the father, and he decided that he was going to do something about it. He promised his son as much. His son said to him: "Dad, this will be really difficult for you to change. Do you really think you can do it?" The father was sure he could; but a couple of weeks later, he found himself doing exactly the same thing.

This failure made the father more determined, so he took a trip by himself in order to reflect and think about his behavior toward his son. After some weeks, he returned. This time he had some new incentives for success. It became one of the chief motivations of his life to learn to manage his emotions and to treat his son as he knew he should treat him. This time he succeeded.

Specifically, there are some things that any parent might do in order to get a clear picture of how his child thinks, feels, and acts. The following might be helpful:

1. Does the child feel free to discuss almost any subject with his parent? Or are there some subjects which he avoids? If he avoids some, it could be that the parent has given him an impression of being embarrassed to discuss the subject? Or perhaps the parent has embarrassed the child by making him feel inferior. Or, the parent may have given the impression that the subject was not important. He may have done this by putting the child off or taking up some other activity instead of answering the question. A parent can correct some of these situations by sitting down with his child and making it clear to him that if there is any way in which he can be helpful, he is willing to extend his help in the future when the child does ask a question. If he frequently inquires about how the child is getting along in his various activ-

ities, such as school, Church, and so forth, these are demonstrations of his genuine interest.

2. It is easy for a parent to get into the habit of giving instructions to a child. If he wants a good source of "feedback," he should *listen* to what the child says. Some parents would be surprised to learn what their children actually think if they were to watch them in their younger years in their play activities. Often, the children give a true indication of their understanding and feelings about their parents. Being a good listener is an excellent way for understanding other people.

3. In addition to the above two things, however, the observation of the basic *behavior patterns* of one's children is an excellent way to gain a deeper understanding of them. Supposing, for example, that a child tends never to be ready to go to his Church meetings. Supposing the parent constantly has to wake him in time to get him to priesthood meeting. If the parent sits down and stops to think about it, he might come to the conclusion that his son would not of his own free will and choice attend these meetings. Assuming that the meetings are good meetings, the logical deduction from this would be that the child does not have the right attitude or the correct knowledge about them. Forcing him to go when he does not wish to go may build up resentment in him.

A sane approach would be to do everything possible to give him a new understanding of the purpose of these meetings, and try to communicate to him the kind of joy and satisfaction that he would obtain if he attended them with the right attitude. Or perhaps there is a poor teacher, and the child is not receiving much from his experience. In this case, the proper approach might be to see what could be done to improve the teacher's performance through a friendly contact with him and/or his supervisor.

One father observed that his 17-year-old son was getting poor grades in school, whereas formerly he had received very good grades. The father first began by preaching to his son about his duty to get good grades, but this did not improve the situation. After considerable thought, he one day told his son that he would like to take a ride with him up the canyon. After they had reached a lovely spot, he began by telling his son that he wanted to help him and he knew that there must be some reasons unknown to him, his father, as to why he got poor grades. After some time, the son finally broke down and told him what was bothering him.

The father tried as best he could to understand

the problem and did not condemn his son, but told him he would do everything he could to help alleviate the situation. Then he said to him: "Son, as your father and as a holder of the priesthood, I would like to give you a father's blessing and ask your Heavenly Father to help you solve your problems." This was a turning point in the son's life. He and his father discovered a new relationship and a new understanding. The boy was able to solve the problem that was bothering him, and in his senior year, again got good grades.

Thus, by taking the time to try to understand one's children, by listening to them, and putting oneself in their positions, one can use "feedback" to help him to be a more intelligent and Christian parent.

SUGGESTED AGENDA FOR HOME EVENING Prayer.

Hymn: "I Have Work Enough to Do," *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 71. —Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number.

Lesson: "Stop, Look, and Listen."

Recently a professor asked a class of 75 senior students at one of our universities the following question: "How many of you would feel that you could discuss most any subject with both of your parents?" Seventy-five per cent of the students did not feel that they could do this.

Perhaps the parents could ask their children: "What is the situation in our home?" If they do this in a friendly way, perhaps the children might be willing to reveal things that stand in the way of clear communion between parent and child. If the parents perceive that the children are not willing to do this, perhaps they can take steps as suggested in this article to change the situation. After a continued period of the parents trying to listen to their children, to understand them, to inquire about their performance in various activities, their children will themselves change and reciprocate this treatment.

One of the reasons that children are often unwilling to tell their parents about certain happenings is because they feel that it will hurt their parents' feelings to hear the truth. It takes a continued effort for a parent to be able to make clear to his children that he really loves them in spite of their mistakes and that he distinguishes between disapproval of an action and disapproval of the individual as a human being.

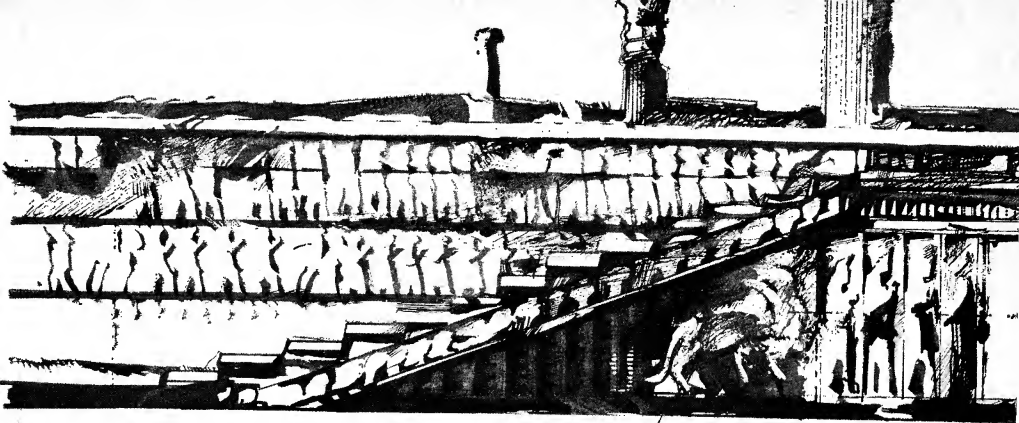
Song: "Mother and Father," *The Children Sing*, No. 131.—Children.

Scripture Memorization: The family will memorize 3 *Nephi* 14:9, 10; or *Matthew* 7:9, 10.

Activity: The flannelboard story, "Our Heavenly Father Listens," page 199, may be told. It might be emphasized that earthly parents can give consideration and help to their children when it is needed, even as the Lord considered the problems of the Jaredites and helped them.

Hymn: "How Gentle God's Commands," *Hymns*, No. 67.—Family.

Prayer.



The Grand Staircase of Apadana was built in the fifth century B.C. and has been proclaimed as one of the most impressive and spectacular sights in Persia. There are two flights of stairs here—the

northern and the eastern staircases. Each has two wings, and scenes depicted on them were identical except that one side of the figures was shown on the northern steps and the other side on the eastern

IT was July 24, and we were celebrating this Mormon holiday with a trek of a different kind in Iran. The days are warm here in the summertime and we had spent a restless night in the Park Sa'adi Hotel in beautiful Shiraz, the "poetical capital" of that country. It wasn't quite daybreak as we left the hotel and were greeted with a "Salaam Aleikum" or "Peace be unto you," from an Iranian guide who hustled us into his little compact car to drive us over a dusty road to view the black marbles of the ancient Persian city of Persepolis, some forty miles away.

What a fascinating day this proved to be! We departed through the Quran Gate originally built by the Buwayhids a thousand years ago. We were traveling in the footpaths of the Persians and the Medes, the conquerors and the conquered, who, with their camels and their donkeys, had passed this way centuries before. We stopped long enough to watch a native youngster draw water from a well by leading a horse down a long, dirt ramp, pulling a rope attached to a goatskin bag. The child seemed only slightly better fed than his four-footed friend, whose every rib stood out in keen relief. The slow and tedious task of irrigating the lifeless soil undoubtedly had been passed from father to son for many generations. We passed herds of camels and stopped long enough to spend a few minutes under the black native tents of nomadic tribesmen.

In a short time, we were to view the remains of a civilization which we had read about in the book

(For Course 10, lesson of July 15, "The Full Measure of Service," and lesson of August 12, "East of the Jordan"; for Course 14, lesson of July 8, "Jesus Teaches the Disciples"; for Course 18, lesson of August 5, "Service," and lesson of August 19, "Wealth"; and for Course 25, lesson of July 1, "Economic Responsibility.")

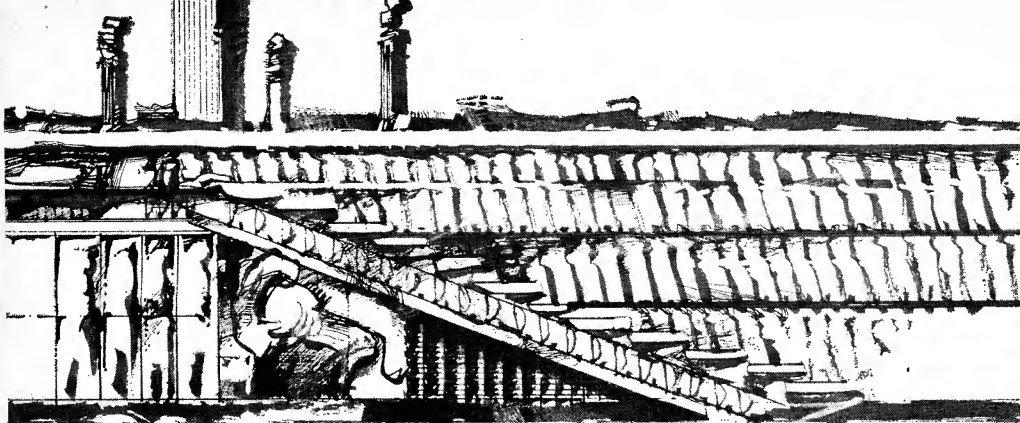
LET WEALTH

of Ezra in the Old Testament. We viewed the massive platform on which Cyrus the Great (558-528 B.C.) had built a colossal monument, some fifty years prior to the building of the better-known Acropolis of ancient Greece. We found ourselves climbing the ramping flight of stairs where richly caparisoned horses had climbed the gentle gradient in solemn ceremonies some 2500 years before. We crossed through the entrance hall and the porch of Xerxes, guarded at each entrance to the west and to the east by massive winged bulls of stone.

Here it was that "the Lord stirred up the spirit of Cyrus, King of Persia," to release the Jews from captivity. They, who had been brought by Nebuchadnezzar together with their treasures from Jerusalem to Babylon years before, were given vessels of silver and gold, and beasts of burden to permit their return to Jerusalem.

Our guide, in his broken English, endeavored to be certain that we understood that this great edifice had not been built by slave labor. We wondered as we went through the Apadana Palace that was built by Darius the Great, grandson of Cyrus, whether the gold tablets unearthed from the foundation in 1933, in any way resembled our golden plates.

One of the most impressive sights proved to be the grand staircase of Apadana, which in itself was a record book of the ancient world in sculptured marble. In our minds we reconstructed the huge palaces of Cyrus the Great, Darius, and Xerxes.



steps. The northern scenes have since eroded almost completely away, while the eastern scenes were buried for centuries under the soil which was washed down from the heavy mud walls and roofs.

Recorded in this work of art are the dresses, weapons, trappings, faces, and gifts of the representatives of the 28 subject nations of King Darius as they brought their gifts to honor their great king.

BE A SERVANT

We strolled through the crumbled columns of the great Treasury Building, and marveled at the wealth it once contained. We were told that 3,000 camels and innumerable mules were ordered from Susa to carry away the treasures of Persepolis. What treasures these must have been! We could not help but be saddened as we wondered why Alexander the Great had found it appropriate to put the torch to what must have been one of the most beautiful structures of all times. As we discussed the great wealth, we wondered whether any of the crown jewels that we had seen just a few days before in the city of Tehran, could have been part of this ancient treasury. There we had viewed one of the greatest, if not the greatest, display of jewelry in the world—diamonds, emeralds and rubies of every size and description.

The more we thought about wealth, the more we wondered how important wealth really is. We thought about different people who had great wealth. In every land, in every age, there are the rich and there are the poor—one ignoring, the other envying. And yet, there are many who have served the Lord by using their wealth to make life just a bit better for others.

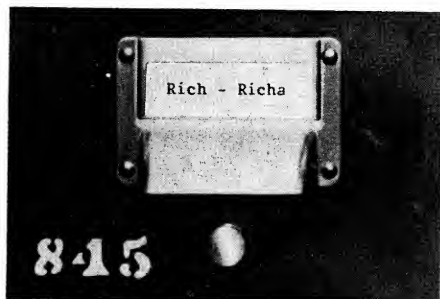
We only had to wait another day to find a wonderful evidence of one's willingness to use his wealth to serve mankind. We toured the city of Shiraz and visited the beautiful shrines built to honor the Persian poets. Beautiful as they are, the thing that

inspired us more was watching the purification processes of a modern water treatment plant: the mixing, the coagulation, the sedimentation, the aeration, the chemical treatment, and the filtration.

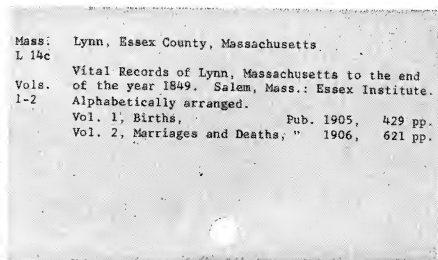
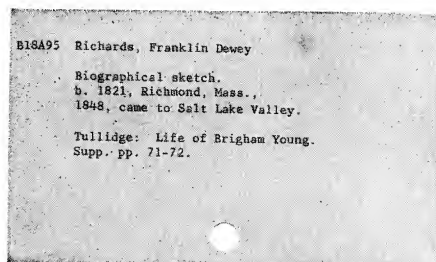
It had only been a few days before that we had asked our children what they missed most about America, and one had responded by saying, "I guess the thing I miss most is being able to brush my teeth under the tap." Now, suddenly, we found ourselves in a small city in the Middle East where that luxury was possible. Here in this distant country someone had made available one of the greatest benefits man can enjoy—pure water, the very foundation of good health. We learned that Hadji Mohammad Nemazee, who had made a fortune in China, elected to use his wealth to create this installation, and in addition had built the most modern hospital in the Middle East.

No one should be ashamed of acquiring wealth if done in an honest way, but the manner in which it is used is all-important. Too often, men in many walks of life have acquired great wealth, only to find that it has been their undoing. Much too frequently we read of tragedies through over-indulgence that occur to the sons or daughters of wealthy people. On the other hand, many persons in our own Church have accepted positions of great responsibility at considerable personal sacrifice, foregoing financial security for spiritual security; forgetting about building fortunes in favor of building character. Whatever we have, be it great or small, may the Lord bless us with the judgment to use it for the betterment of mankind.

—Clarence E. Wonnacott.



THE KEY TO SUCCESS IN THE GENEALOGICAL LIBRARY



SINCE the coming of the Prophet Elijah to the Kirtland Temple, on Apr. 3, 1836, to deliver the keys of the power of turning the hearts of the children to the fathers,¹ the spirit of searching out ancestral records and compiling genealogies has been world-wide in extent. So many thousands of family histories have been prepared and published that actually much of our genealogical research has already been done for us by other devoted and diligent searchers. Every Latter-day Saint should become adept in quickly and surely finding what already awaits him in the Genealogical Library.

The key to success in this wise endeavor is the card catalogue in the Church Genealogical Library.

(For Course 20, lesson of August 19, "Printed Family Genealogies"; and of general interest.)

¹Doctrine and Covenants 110:14-16; 27:9.

This is located in the western end of the book reading room, on the basement floor of the new location at 107 South Main Street, Salt Lake City, Utah. In reality it consists of two files: on one side is the *Surname File* and on the other the *Place or Locality File*. Much skillful and painstaking preparation and analysis have gone into the making of the cards in these two files, to save the time and labor of all searchers who use them, and to guide them unerringly to the records of their progenitors, available there through the marvelous contributions of others.

Whenever a book or film is added to this library, it is first classified as to whether it relates primarily to a *person* or to a *family*, or whether it contains records of a particular *place*. The cards made for a printed or manuscript or filmed genealogy of the

by Archibald F. Bennett*

Richards or the Dewey or the Pond family are placed in their alphabetical sequence in the Surname File; while cards describing vital records of Lynn, Massachusetts; or wills of Fair Haven, Vermont; or the genealogies of families residing in New Haven, Connecticut; are placed in the Locality File, in alphabetical order under the states of Massachusetts, Vermont, or Connecticut. Each record or film is given a call number by which it can be quickly located. That for a film is prefixed by a capital F, and in addition a red serial number is typed on the top of the card.

Let us accompany a Brigham Young University student of genealogy, Miss Kathryn Tate, on her first visit to the Genealogical Archives and the Library, and see how she locates the vast quantity of helpful information awaiting her there on some of her ancestral lines.

In beginning research at the Archives and Library, the first place to visit is the Church Records Archives on the street floor of the building. Discoveries there will guide her as to what to look for in the Library Card Catalogue. Throughout the search she will need to use both sources—the Archives and the Library—referring first to one and then to the other, in an expert and intelligent procedure. Without proper preparation and a partial knowledge of existing sources, she may come on this first visit and go away discouraged, without having found a single thing on her ancestry. Such a failure is to be avoided at all costs.

So she comes prepared, and in her hands are

nine pages of typed pedigree charts, which show exactly what lines require further tracing. These facts she has carefully gathered from family, relatives, and records. Wisely she chooses three ancestors from among the many and concentrates on seeing if the forefathers of these three can be found in the Archives and Library.

Her great-grandfather, No. 10 on chart 1, is George Franklin Richards, formerly President of the Council of the Twelve, son of Franklin Dewey Richards, who was also formerly President of the Twelve and the first President of the Genealogical Society of Utah, and who gave 100 of his own books as a nucleus for the Genealogical Library back in 1894.

By consulting the Index to Archives pedigrees, she quickly locates a pedigree giving the names and identification of 120 progenitors of President George Franklin Richards. It is evident that this was compiled mainly from printed family genealogies in the Library, on the Richards, Bixby, Gould, Baker, Cummings, Howlett, French, Howe, Garfield, Peabody, Goddard (which traces back to about A.D. 900), Stone, Whipple, Dewey, and other lines. Now she is prepared to go to the Library and systematically consult the Card Catalogue Surname File for each of these surnames in turn, examine the volumes, verify her lineal connections as shown on the pedigree chart in the Archives, and obtain the family groups for each ancestral couple. This effort could well extend into months, for each family connects with still other family genealogies.

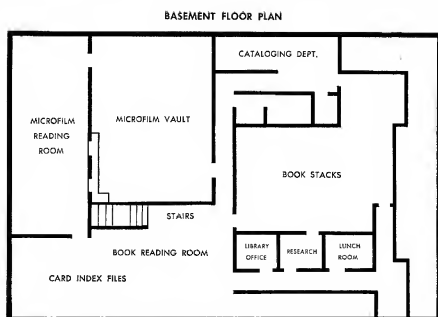
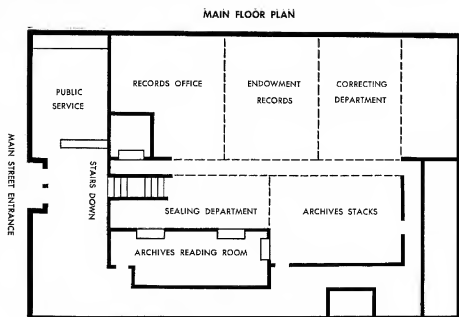
(Concluded on following page.)

Carol Walbeck first visits the Church Records Archives where Arla Nielson gives her some needed information.



Discoveries in the Archives will guide Carol in what to look for in the vast and detailed Library Card Catalogue.





Above are the floor plan arrangements for the new Genealogical Library at 107 South Main Street, Salt Lake City.

Similarly, she seeks to trace the forefathers of her third great-grandparents on chart 9, Henry William Miller and his wife, Elmira Pond. The first, according to her chart, was the son of Jasper Gardener Miller and Ruth Arnold. Elmira is the daughter of Thaddeus Pond and Louisa Miner. Records in the Archives take up where her information ends, correcting several errors. *Jasper Gardener Miller* proves actually to be James Gardner Miller, the son of Henry Miller and Elizabeth Gardner, for whom a family group record is on file in the Finished Section of the Archives. In the Patrons Section of the Archives is another family group record showing Thaddeus Pond as a son of Samuel Pond and his wife, Karen or Kersina Happock Perkins. This cites as proof the will of Samuel Pond of Poultney, Vermont, proved at Fair Haven, Vermont. It was really not a will but a distribution of Samuel's estate, one portion going to his son Thaddeus Pond. This is proved in the Library by consulting the probate records of Fair Haven in Vermont, using the Place File to find them.

Next comes a reference to the Surname File

to find a printed genealogy of the Pond family. This traces down to the family of Samuel Pond and his wife Kersina, but does not trace them further, the author confessing that he has no further knowledge of them or their descendants. By use of the Surname File, with cross referencing to the Archives records, it is soon possible to chart the names of 57 progenitors of Elmira Pond. Her mother's name proves to *Louisa* Miner, not *Louisa*. A like investigation of the card file reveals the names of 78 forebears of Henry William Miller, connecting him with one printed family genealogy after another, some of the lineages extending as far back as 1500 on the Spencer family, 1434 on the Bushnell and 1504 on the Hale.

Thus by a carefully selective use of the Library Card Files and the Archives sources, Sister Tate is able in a few hours' time to have on her pedigree the names of 255 additional direct ancestors. By continued use of these files for months to come, she can add family groups to her ancestral record and make every Library visit extremely profitable.

Christ's Church Has His Authority

by Rudger Clawson¹

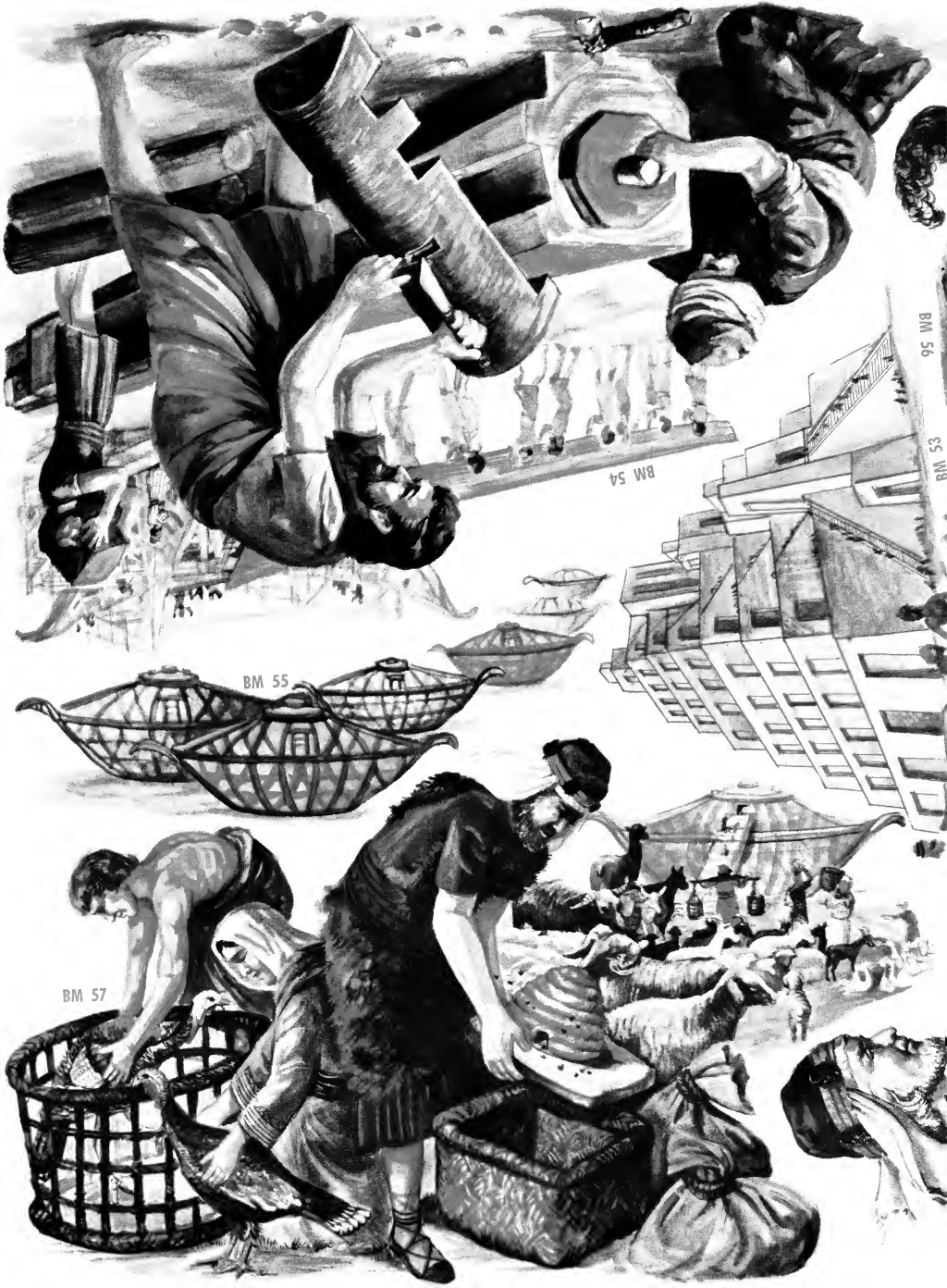
"The Church of God is founded upon '... apostles and prophets, Jesus Christ himself being the chief corner stone.' (*Ephesians 2:20*.) Now, the Apostle (Paul) might very well have added—certainly he might have truthfully added—that the Church of God is founded, or built, upon the foundation of the apostles and prophets, of high priests, of seventies, elders and of priests, teachers and

deacons, because it must be very apparent to the Latter-day Saints that, after all is said and done, the real meaning of the pronouncement of the apostle was this: that the Church of God is built upon the foundation of the Holy Priesthood of God, for that represents divine authority upon the earth. And it is by divine authority that the Church of God has been established and will be built up upon the earth.

"This is my testimony. I know that Jesus is the Christ. I know it as fully and completely as I know that I live. I know that Joseph Smith was and is a true Prophet of God. He was a mighty man in Israel, and I bear this testimony in the name of Jesus Christ."

¹(For Course 12, lesson of August 5, "The Church in the First Century"; for Course 26, lesson of September 30, "Priesthood—Divine Appointments"; and for Course 28, lesson of June 10, "Authority in the Ministry.")

²From his conference address, October, 1927.



BM 54

BM 55

BM 57

BM 56

BM 58



Mount Zion, Jerusalem.

The Last Supper, it is believed, was held in an upstairs room on Mount Zion.

Sixty Hours That Changed The World

by O. Preston Robinson

Without doubt, the most important short span of time in the history of the world was approximately sixty drama-packed hours that occurred some nineteen hundred and twenty-nine years ago!

Into this short period were crowded the world-shaking events that occurred from the time Jesus sat with His disciples at the last supper until He appeared to Mary, one of His beloved followers, as a resurrected being.

Jesus had spent the previous two days at Bethany with His family and friends, those He loved best. He knew, and He had tried many times to make His disciples understand, that to fulfill His Father's divine plan for the atonement of all, He must suffer and die on the cross. Yet, those He loved and who so loved Him, could not or would not understand.

As they prepared for this last supper on Thursday night, they still expected He would proclaim His power and in some, perhaps, miraculous way establish Himself as their king and Saviour. Hadn't He, just a few days before, demonstrated this power by chasing the thieves and the money-changers out of the temple and by scattering His enemies before Him? Surely, He was speaking in parables when He had told them repeatedly that before He could be their leader and Saviour He must suffer and die.

At the last supper there was optimism and even some gaiety. Jesus, too, resigned to His fate and having bade farewell to His closest friends and those of His household at Bethany, appeared confident and encouraging.

Let not your heart be troubled: ye believe in God, believe also in me . . . Peace I leave with you, my peace I give unto you: . . . As the Father hath loved me, so have I loved you: continue ye in my love . . . These things have I spoken unto you, that my joy might remain in you, and that your joy might be full . . . love one another, as I have loved you . . .

Greater love hath no man than this, that a man lay down his life for his friends.

JOHN 14:1, 27; 15:9, 11-13.

... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.
Matthew 26:39



Old Olive Trees in the Garden of Gethsemane.
It is believed that this is where Jesus prayed.

After the supper, late in the evening, Jesus with all of His disciples but Judas went to the beautiful Garden of Gethsemane — a place frequented by the Saviour and His friends. Taking Peter, James and John with Him and leaving the others at the gate, Jesus went in under the beautiful olive trees and prayed

mightily to His Father, "... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

(Matthew 26:39)

Almost immediately thereafter, Judas, leading his motley crowd of priests, elders and the

*And he bearing his cross went forth . . .
and there followed him a great company of people . . .
John 19:17, Luke 23:27*



The Walls of Jerusalem and the Golden Gates. It was through gates such as these, it is believed, that Jesus and the crucifixion procession passed.

riffruff of Christ's enemies among the people, came with swords and staves and bound Him and took Him before the high priests and the governor for His condemnation.

Although neither Herod nor Pilate could find any wrong in the Man, to please the people

they scourged Him and condemned Him to crucifixion. The wiley Pontius Pilate, however, always carefully thinking of his own well-being, publicly washed his hands of the whole affair so that, as the Jews requested, His blood would be upon them and upon their children.

And when they were come unto a place called Golgotha . . . they crucified him . . .
Matthew 27:33, 35



A Hill believed to have been Golgotha —
a place of the skull.

Joseph of Arimathaea's Tomb.
Believed by many to be where
the Saviour's body was laid.



And when Joseph had taken the body,
he wrapped it in a clean linen cloth,
and laid it in his own new tomb . . .
Matthew 27:59, 60

That Friday evening, after the Lord had proclaimed His work "finished" and had given up the Ghost, one of His disciples, Joseph of Arimathaea, obtained permission to remove the body and to put it in his new hewn tomb in his own beautiful garden.

It was here, at Joseph's tomb, early on the second morning following, that the glorious events of the resurrection took place. The previous afternoon there had been earthquakes with darkness in midday and the veil of the temple had been torn from top to bottom. Even the captain of the Roman soldiers had exclaimed, "Truly this man was the Son of God."
(Mark 15:39)

Then, on that glorious Sunday morning, these words from an angel whose countenance was like lightning, "... Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." (Matthew 28:5, 6) And then, that marvelous first appearance to the beloved and chosen Mary

Magdalene: Thinking He was the gardener, Mary had sorrowfully inquired, "... Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Then Jesus said to her, "Mary." In rapt astonishment, the devoted Mary responded, "Rabboni," or "Master!" (John 20:15,16)

Thus, in less than sixty short hours transpired the greatest living drama of all time.

These were the divine events which, through the sacrifice of the Son of God Himself, ushered in the atonement and the resurrection.

For, as Jesus had told His beloved Martha, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die ..."

(John 11:25, 26)



BM 50

BM 55

BM 52

BM 55

BM 51

Our Heavenly Father Listens

A Flannelboard Story by Marie F. Felt

HAVE you often wondered what happened to the people after their language had been confounded at the tower of Babel? The Bible does not tell us. But we Latter-day Saints are very fortunate; we have the Book of Mormon which tells us about some of them. It tells us the story of Jared and his brother. They were at the tower when this confusion occurred.

Jared and his brother were good people. They loved the Lord and always tried to obey Him. They understood why the Lord had done this. They also knew that all the people who spoke the same language would go away together to some part of the earth to make their home. God wanted that. [End of Scene I.]

The brother of Jared was "... a large and mighty man, ... highly favored of the Lord, ..."

Knowing this, Jared was sure that God would listen to his brother and grant him the blessings that he most desired. He, therefore, said to his brother, "... Cry [pray] unto the Lord, that he will not confound us that we may not understand our words." The brother of Jared did as he was requested to do. "... Therefore he [the Lord] did not confound the language of Jared; and Jared and his brother were not confounded."

Jared also knew that it would not be a happy world for them if he and his brother were the only ones who could speak the same language and all the other people spoke some other. He spoke to his brother again: "... Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language."

So "... the brother of Jared did cry unto the Lord, and the Lord had compassion [pity] upon their friends and their families also, that they were not confounded."

Jared and his brother, with their families and friends, wanted to be together—to work and to live together—but they wanted to do it in God's way. Jared, therefore, spoke to his brother again. He said, "... Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go.

(For Course 1, lesson of August 26, "We Talk to Heavenly Father"; for Course 2, lesson of July 22, "There Are Many Times when We Pray"; and lesson of July 29, "Our Heavenly Father Answers Our Prayers"; and for home use.)

And who knoweth but the Lord will carry us forth into a land which is choice above all the earth? And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance." (*Ether* 1:34-38.)

The brother of Jared prayed again unto the Lord. He said that they would like to go wherever the Lord wanted them to go. He asked the Lord to tell them what they should do and where they should go.

The Lord heard the prayers of Jared's brother, just as He hears the prayers of all of us. In answer He said, "... Gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families."

When this was done, the Lord told Jared's brother to lead all of these people "... down into the valley which is northward. ..."

Then he said something that made their hearts very happy. He said, "... there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth." (*Ether* 1:41, 42.)

When they arrived in the valley of Nimrod, the Lord came down and talked with the brother of Jared.

Then the Lord commanded them to go into the wilderness, in a part of the world where no man had ever before been. "... The Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel." [End of Scene II.]

One day the Lord said to Jared's brother, "... Go to work and build, after the manner of barges [boats] which ye have hitherto built. ..." So "... the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. ..." (*Ether* 2:5, 16.)

The Book of Mormon tells us the barges were watertight and were as light upon the water as a duck. They were as long as a tree. [End of Scene III.]

When the barges were built, the brother of Jared talked again to the Lord. He said that there was no light in the barges, so they would be unable to see; also there was no way to get fresh air in them, and he wondered what they should do.

The Lord told the brother of Jared to make a hole in the top and also one in the bottom and, when they needed fresh air, to open the hole.

When asked about the light, the Lord said, "... What will ye that I should do that ye may have light in your vessels? ..." (*Ether* 2:23.)

In answer, the brother of Jared "... went forth unto the mount, which they called the mount Shalem, ..." There he "... did molten out of a rock sixteen small stones; and they were white and clear, even as transparent glass; and he did carry them in his hands upon the top of the mount, ..." (Ether 3:1.)

Then he spoke again to the Lord, saying, "... I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, ... and prepare them that ... they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea." (Ether 3:4.)

When the brother of Jared finished speaking, "... the Lord stretched forth his hand and touched the stones one by one with his finger. ..." (Ether 3:6.) and "... it came to pass after the Lord had prepared the stones ... the brother of Jared came down out of the mount, and he did put forth the stones into the vessels ... one in each end thereof; and behold, they did give light unto the vessels." (Ether 6:2.) [End of Scene IV.]

"And it came to pass that when they had prepared all manner of food, that thereby they might subsist upon the water [have all they might need to eat], and also food for their flocks and herds, and whatsoever beast or animal or fowl that they should carry with them—... they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God."

After they were safely in, "... the Lord God caused that there should be a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind." (Ether 6:4, 5.)

"And thus they were driven forth, three hundred and forty and four days upon the water." [End of Scene V.]

"And they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them." (Ether 6: 11, 12.) [End of Scene VI.]

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

- Jared, standing. (BM 50.)
- Jared's brother, standing. (BM 51.)
- Jared's brother, kneeling in prayer. (BM 52.)
- Many people at the tower of Babel. (BM 53.)
- People building barges. (BM 54.)
- Barges built according to the Lord's instructions. (BM 55.)
- Sixteen small stones. (BM 56.)
- People loading the barges. (BM 57.)

Order of Episodes:

Scene I:

Scenery: Outdoors at the tower of Babel. The tower is a little to the right of the center of the flannelboard.

Action: Jared and his brother talk together on the left side of the flannelboard. People are around the tower of Babel. The Lord is confusing their language, and Jared is concerned.

Scene II:

Scenery: An outdoor scene similar to Scene I, with the tower removed.

Action: Jared asks his brother to pray, requesting special consideration of the Lord, (1) that Jared and his brother will be allowed to speak the same language, and (2) that their families and friends may speak the same language also.

Jared's brother prays for the first request; then, upon the urging of Jared, prays again for the second. Again he prays, this time to ask the Lord to guide them to whatever place He would have them go. The Lord tells Jared's brother to lead the people to "the valley which is northward." There the Lord promised to meet them and give them further instructions.

Scene III:

Scenery: In the wilderness.

Action: The Lord instructs Jared's brother that the people should build barges under the direction of the Lord in preparation for their journey to a choice land, chosen by the Lord for them.

Scene IV:

Scenery: An outdoor mountainous scene.

Action: Jared's brother sees need for something to light the inside of the barges. The Lord gives him instructions and asks him a question. Then Jared's brother goes unto the mountain where he gets 16 stones. He returns with the stones blessed by the Lord to supply light.

Scene V:

Scenery: The finished barges are in the foreground on the right side of the flannelboard on blue flannel to represent the ocean.

Action: The people are loading the barges with their flocks, herds, fowls, and honey bees. The winds begin to blow for 344 days.

Scene VI:

Scenery: The ocean is on one side of the flannelboard and the promised land on the other.

Action: The winds have ceased. The barges approach the land then come to rest on the shores of the promised land. The people with their flocks, etc., come out onto the land. They "shed tears of joy before the Lord" because He has been so good to them, and they kneel in thankfulness.

Suggested Scene Staging

Scene I



Scene II



Scene III



Scene IV

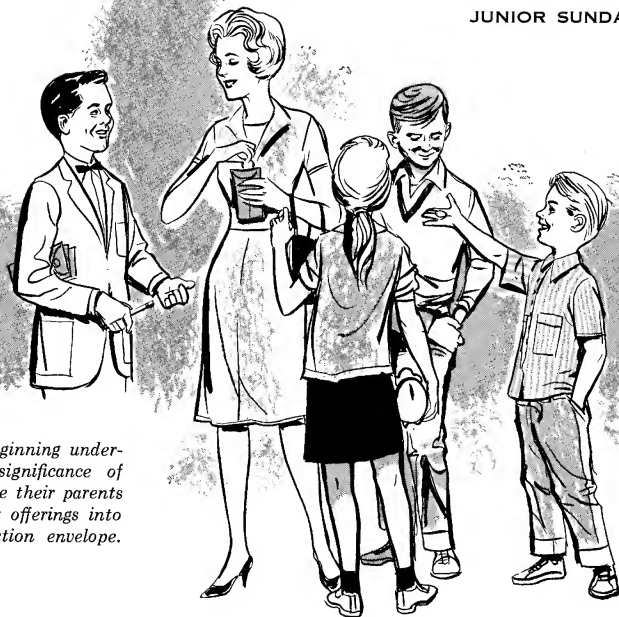


Scene V



Scene VI





Children gain a beginning understanding of the significance of fast day as they see their parents regularly place fast offerings into the deacon's collection envelope.

FAST DAY PROVIDES UNIQUE OPPORTUNITIES FOR WORSHIP

What is appropriate for the Junior Sunday School worship service on fast day?

Fast Day has unique opportunities for worship, many of which influence family life on Fast Sunday. Thus children are aware of the special significance of this monthly Sabbath.

First, many children have come to Sunday School from observing the morning fast with their family. They have a beginning understanding of the purpose of the fast and have often seen their deacon brothers collect the fast offering or their parents slip the family contribution into the collection envelope.

They are aware also of the tithes brought to the office of the bishop

on this day. The Lord's work is being accomplished.

How natural it is to join their associates in Junior Sunday School to worship on this day and to anticipate attendance with their families at the fast meeting which follows, there to hear testimonies borne by family members and neighbor associates.

The day is climaxed by family night in the early evening. How could a day be more meaningful to a young child?

The Junior Sunday School worship service fits into this spiritual pattern. The sequence follows that of the regular Sunday morning so that children worship in a quiet, meaningful way. The program is outlined in *The 1961 Sun-*

day School Handbook, pages 36, 37. In those wards where fast meeting directly follows Sunday School, class presentation of memorized scripture which accompanied the lessons of the month can be effectively included as part of the inspirational talks and expand the time usually assigned to this aspect of the worship service.

Lesson manuals for each of the Junior Sunday School courses present these carefully selected scriptural references and give an interpretation appropriate to the Gospel theme being studied. Officers and teachers of the Junior Sunday School are encouraged to look continually to this resource in their planning of inspirational talks.

—Eva May Green.

A Good Preparation Meeting... Every Month



"Train up a child in the way he should go: and when he is old, he will not depart from it." (*Proverbs* 22:6.)

Does this mean to keep up his training in January but not February, in May but not June, July, and August?

When summer vacation time comes, do not be tempted to throw in the sponge. Hold your preparation meetings each month through the summer. It will pay dividends.

When a stake board member has set up as his objective the improvement of teaching in his department, the thought of losing his gains obtained during the past six months is sickening. He has usually built up the attendance through considerable effort.

First the successful stake board member has developed keen interest in providing a spiritual atmosphere in which the teachers interchange their points of view. A teacher was heard to say: "I learned the art of asking questions from another teacher in our preparation meeting."

The effective stake board member produces stories, experiences, projects, method and assignment suggestions for each of the ensuing four or five lessons. This material when prepared for distribution makes a teacher grateful for the preparation meeting opportunity.

A good stake board member is like a good shepherd. He knows each and every teacher in his department and wherein he can be of the greatest service to him. During summer vacation, many a stake board member has endeared himself inseparably to a teacher by volunteering to take over his class when his planned vacation comes around.

We often say "no one is indispensable," but many a stake board member has been called indispensable by his or her teachers when the teachers are amply rewarded for having attended preparation meeting. One teacher said to me, "Our stake board member mimeographs suggestions for all four or five lessons for the coming month, and I get them if I attend. This is what I need to help me 'train up a child in the way he should go.'"

Inspiring stake board members will not let their teachers down during the summer vacation months.

May it be said of every stake board member, "... Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (*Matthew* 25:21.)

Let us use the preparation meeting, our present best method of training teachers in service, to the full extent of its facilities—a good meeting every month.

—Superintendent Lynn S. Richards.

The Sunday School Course of Study

The assignment given by the First Presidency to the general board of the Sunday Schools is to teach the Gospel to the membership of the Church.

The members of the general board are assigned to different departmental committees. Under the direction of these committees and with the approval of the general superintendency, courses of study are decided upon, manuals and teachers' supplements are written, recommendations and helps are decided upon, and the courses are graded to suit the ages of the pupils in the classes concerned.

After the different courses of study are approved by the reading committee, they are carried to the Sunday School workers through the stake presidency, the stake superintendency and stake board. With the exception of the course on teacher training, all courses are set to begin the first Sunday in January of each year.

The *Sunday School Handbook* and *The Instruc-*

tor carry instructions and specific helps to aid teachers in the different departments with their work.

The aim is to have these courses followed Church-wide. In faraway stakes and missions, the time of beginning may be April 1, rather than January 1, to allow time for different helps to arrive.

The courses of study of the Sunday School are designed to provide a graded series of lessons to give an understanding of the principles of the Gospel. Each course is related to the others so that a complete and well-rounded series is provided.

The substitution by a teacher of his own course in lieu of the prescribed course of study should not be countenanced.

In certain cases the general board may desire to have certain wards or stakes try out new courses on an experimental basis. Other than this, the courses as prescribed should be followed.

—General Superintendent George R. Hill.

Answers to Your Questions

Who Supervises Those Preparing Sacrament?

Q. Who is responsible for the conduct of those preparing, administering and passing the sacrament?

A. The ward bishopric. "The bishopric should make certain that adult supervision is provided during the preparation of the sacrament to insure that an atmosphere of reverence and respect is present. It is saddening to receive an occasional report of young men being permitted to display lightmindedness and frivolity while attending to this sacred ordinance. It is also important that the sacrament table be prepared well in advance of the starting time of meeting and properly cleaned after the service." (See *The Messenger*, February, 1962.)

May Juniors Hold Separate Testimony Meeting?

Q. Should Junior Sunday Schools hold their own testimony meeting on Fast Sundays?

—Pasadena Stake.

A. No. While the bearing of testimony is ap-

propriate in the Junior Sunday School worship service and in the classes, such a practice is not a substitute for, nor does it take the place of, the regular fast and testimony meeting of the ward. The Sunday School and fast meeting are clearly two distinct meetings. (See letter of First Presidency to stake presidents and ward bishops dated Jan. 20, 1959, page 93 in *The 1961 Handbook*.)

Is Sunday School or Fast Meeting First?

Q. Should the Sunday School precede the fast meeting?

—San Francisco Stake.

A. Yes. "In the ideal situation, the Sunday School is held for one hour and a half in the forenoon, and the fast meeting for at least one hour and a half in the afternoon. A complete closing of the Sunday School and opening of the fast meeting will be essential in all arrangements." (See letter of First Presidency, Jan. 20, 1959, page 93 of *The 1961 Handbook*.)

—Superintendent Lynn S. Richards.

Memorized Recitations

for Aug. 5, 1962

To be memorized by students in Courses 8 and 14 during June and July, and recited in the worship service August 5 (taken from A *Uniform System for Teaching Investigators*):

COURSE 8:

"... God . . . now commandeth

all men every where to repent."

—Acts 17:30.

COURSE 14:

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

—Matthew 24:4, 5.

Coming Events

June 10, 1962

"Bring-a-Friend"

Sunday

The Deseret Sunday School Union Board

GEORGE R. HILL, General Superintendent

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent; WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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Vernon J. LeeMaster
Claribel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel F. Young
Florence S. Allen
Beth Hooper
Asshel D. Woodruff
Frank S. Wise
Clair W. Johnson
Delmar H. Dickson
Clarence Tyndall
Wallace G. Bennett

Addie J. Gilmore
Camille W. Halliday
Margaret Hopkinson
Mima Reaband
Edith M. Nash
Marion G. Merkley
Minnie E. Anderson
Henry L. Isaacs
Alva H. Parry
Bernard S. Walker
Harold A. Dent
Paul B. Tanner
Catherine Bowles
Raymond B. Holbrook
Joseph Fielding Smith, Jr.
Jorin F. Wheelwright
Fred W. Schwendman
Lewis J. Wallace

Daniel A. Keeler
Clarence E. Wonnacott
Lucy Picco
Arthur D. Browne
J. Roman Andrus
Ralph D. Thomson
Howard S. Bennion
Herald L. Carlston
O. Preston Robinson
Keith R. Oakes
Robert F. Gwilliam
Dale H. West
Bertrand F. Harrison
Willis S. Peterson
Grelton L. Nelson
Thomas J. Farnley
Jane L. Hopkinson

Oliver R. Smith
G. Robert Ruff
Anthony I. Bentley
Mary W. Jensen
John S. Boyden
Golden L. Berrett
Marshall T. Burton
C. Derek Harland
Edith B. Bauer
Elmer J. Hartvigsen
Donna D. Sorensen
Reld N. Nibley
Calvin C. Cook
A. Hamer Reiser
Edgar B. Brossard
Robert M. Cundick

RICHARD L. EVANS, HOWARD W. HUNTER, Advisers to the General Board.

WHEN THE PRIESTHOOD
IS HONORED THERE IS . . .

"A HOUSE OF ORDER"



Now the great and grand secret of the whole matter, and the SUMMUM BONUM [supreme good] of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. (Doctrine and Covenants 128:11.)

WE might ask, "What is the priesthood?" The priesthood is the power and authority delegated from God to man to perform ordinances and other acts, and to speak in His name on earth.

The home is the dwelling place of a family. It is the living quarters. It is the natural environment made by the ideals, actions, and beliefs of the mother and father. When the doors of that household close, the outside world is shut out. What goes on within is dependent upon the emotional, intellectual, and spiritual forces that guide the individuals in that home.

A home begins when the bridegroom invites his bride over the threshold of the place he has provided for her. If they have been married in the temple of our Lord for time and *all eternity*, the bridegroom will hold the priesthood. This priesthood can be a source of great strength and unity to a home if it is respected by both the wife and the husband.

Differences

A marriage is a union of two very different personalities, with different backgrounds of culture, training, personal habits, character traits, and inherent inclinations. Differences of opinion will often arise. Self-restraint must be practiced continually. Neither one may have his own way all of the time. Each must try to understand the other's point of view. Each must seek to give loyalty and support to the other.

The husband and the wife should be the guiding spirit in the home. The father, under the influence and power of the priesthood, should perform and give leadership as Christ would perform and give leadership in thoughtfulness, love and kindness.

(For Course 25, lesson of August 26, "Priesthood and Quorum Activities"; for Course 4 teachers, lesson of September 16, "The Power of the Priesthood"; for Course 26, lesson of July 15, "Family Relations," and lesson of September 30, "Priesthood—Divine Appointments.")

BY MINNIE E. ANDERSON

The wife, if she understands the true meaning of priesthood, will listen to the counsel of her husband. He, through this priesthood, has certain gifts and powers from God the Eternal Father. The husband's power and insight will come from on high. The Lord accomplishes His purposes on earth through the priesthood.

The husband and wife will feel a strength and closeness to God. Through this spirit, they will understand His promise when He said, as He left His disciples to return to His Father in heaven, "... lo, I am with you always, even unto the end of the world. . ." (*Matthew 28:20.*)

Each who honors the priesthood will honor the ties of marriage. The priesthood in the home will bring security. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," the Saviour said. (*Matthew 11:28.*) The husband and wife will feel this strength and comfort in the binding of the temple marriage. This union for eternity gives marriage a greater significance and importance. Their great joy will be to rear a splendid family of children who will grow to manhood and womanhood, loyal and devoted members of the Church of Jesus Christ.

The Parents' Influence

The only way this can be accomplished is through the spirit in the home. The parents' first and greatest gift to their children is their own exemplary conduct. Children absorb and feel the sincerity and attitude of their parents. At an early age children should be taught about the priesthood and the blessings of having that priesthood in the home. If the attitude of the parents is right about the priesthood, the children will respect that authority.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. (Doctrines and Covenants 132:8.)

It is the duty of the parents to explain the plan of life and salvation designed by our Father in heaven for His children, and how the requirements asked of them, which demand self-restraint, are for their own benefit and protection. This understanding would give meaning and purpose to earth life. Each step of their progress in life, such as baptism, entering the priesthood, missionary work, temple marriage, and facing life itself with all its attendant

problems, would be undertaken with a goal in sight—life eternal, and the desire of being in harmony with God the Eternal Father.

Prayer is a key that opens the door to allow the priesthood to function. God gives power and enlightenment as man seeks it through prayer.

One young couple stated that on their marriage day, they vowed that no matter what incident had occurred during the day that might bring discord between them, they would exercise faith and self-control to the extent that forgiveness would allow them to kneel and pray together for guidance and discernment to solve their problems. They felt this was necessary in order for their home to be a place of love and harmony.

Let the Priesthood Function

A father and mother tell of an incident when the priesthood came into function in their home. The father, a member of the stake high council, left home for an assignment in a ward some distance away. Their 4-year-old son had complained all day about a pain in his stomach. Almost immediately following the father's departure, the child's condition worsened. The family doctor was called in. He said the child should be taken immediately to the hospital. Frantically the mother tried to reach the father by telephone, but she was not successful. Young and inexperienced, she said to the doctor, "May I watch him very closely until his father returns? I dislike to take him to the hospital without his knowledge. If I see any critical change in his condition, I shall call you."

One hour later, the father came home. He saw his son and immediately administered to the boy by the power of his priesthood. It was not long before the child fell asleep. By morning, when the doctor came to take a blood count, the pain had subsided and the young son's temperature was normal. The doctor shook his head. "It's amazing," he said. "I was sure last night this young boy had appendicitis."

Children reared under these circumstances and influences will honor the priesthood and honor the father who holds the priesthood, whose demeanor in patience, kindness and love exemplifies what the Saviour taught. The Lord may then very well say, "Blessed is this household."

"How Great the Wisdom and the Love"



Senior Sunday School Hymn for the Month of August

"How Great the Wisdom and the Love"; author, Eliza R. Snow; composer, Thomas McIntyre; *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 68.

This beautiful sacramental hymn is one of the finest and most loved in Mormon hymnody. The melody, weaving its musical thread, is tone poetry itself, and that is why it is a delight to sing it and to hear it. This melody deserves to be sung by everyone in unison, leaving the subsidiary alto, tenor, and bass to be sounded by the organ. The beauty is in the melody, not in the other parts.

To the Chorister:

The matter of a suitable *tempo* deserves serious attention. We concur with the indicated 66 quarter notes per minute. This is a calm and comfortable *tempo*, which will call no attention to itself. Our choristers will do well to check themselves frequently on their *tempos*. We fear that too often their blood pressure rises when they get up to lead us in hymn singing, and then they drive us into abnormal speeds. This hymn is one of devotion and serenity, and not a concert performance.

Choristers, please observe carefully the end of the second phrase in the seventh measure. Please lead the half note over the word "high" a bit slower than the prevailing *tempo*, because here a whole measure has been taken out. The second phrase is only three measures long, whereas normally it should be four measures. The letter of the law says one half

note only, but the spirit of the music calls for a little elongation here.

No doubt the most important stanza is the sixth one, beginning with "In memory of the broken flesh." We recommend that, if possible, the verses to be used be posted along with the number of the hymn, or that the conducting officer say something like this: "Let us sing hymn number 68, 'How Great the Wisdom and the Love,' stanzas one, two, and six." Then the chorister will not need to make a special announcement between verses.

To the Organist:

There is one difficulty, and that is the one high note at the end of the third phrase. Therefore, let us play this hymn in F Major, one whole tone lower. A little preparatory practice will surprise you how easily this transposition is made. You can even write it out yourself, if you love your work sufficiently. However, the writer has included with this article the music written in F Major, together with the fingering which he uses.

The fingering for the organist presents some difficulties, so that it is more difficult to play than to conduct with a baton. The reasons for this are the spread out lower parts, and also the fact that this hymn needs surely to be played very *legato*. The musical sample shown here will solve both problems, in addition to presenting it in a comfortable pitch for the singers.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of August

"An Evening Song"; author, Maryhale Woolsey; Russian folk song arranged by Frances G. Bennett; *The Children Sing*, No. 136, stanza 2.

And they shall also teach their children to pray, and to walk uprightly before the Lord. (Doctrine and Covenants 68:28.)

Habits are easily acquired by children. If we would follow the commandment of the Lord and have our children grow up to be prayerful, we must teach them to

pray when they are young.

Children need to be impressed with the thought that prayers can be said at many different times and in many different ways. Some songs they sing are prayers. There are times when they can kneel and pray. There are times when they can stand with bowed heads and pray. And then there are times when they can even say a prayer in their hearts as they walk along a street.

The second stanza of "An Eve-

ning Song" reminds children that each night they should ask their Heavenly Father to watch over them and protect them while they sleep. As we teach this song, all the things the children have been taught about prayer will come back to them with added meaning.

To the Chorister:

It is important that those working with children radiate interest and enthusiasm for what they are doing. This can be shown in both face and voice. A chorister who

reveals her thoughts and feelings in her face will capture the interest of children. Her facial expres-

sion will color and affect the tone quality and range of variety in her speaking voice. Children love

a dynamic leader. Their attitude reflects the attitude of the one who stands before them.

Children need to be guided in their singing. Merely to stand before a group does not fire them with a desire to sing. If this is all a chorister does, then children are being denied the joy and satisfaction they feel when they realize they are able to make their voices follow the movements of their director.

To direct them with a baton is too formal and unfriendly. Before they can follow a baton, children have a lot to learn about singing. Guiding movements of the hand are far more effective. The use of the hand also tends to bring a feeling of friendly closeness between the children and the chorister.

This song should be directed smoothly and at a tempo which will not detract from the quiet feeling of calmness it creates. It should be taught by the whole-song method to avoid breaking the thought and meaning. Its simplicity of words and music will appeal to even the youngest children.

To the Organist:

When playing the introduction to a song, be sure the children hear the beginning note before they start to sing. This song does not start on the same tone on which it ends, so the beginning note needs to be given after the introduction is finished.

The accompaniment should be played softly so the children can hear the melody and the rhythm they are singing. While the organist plays the prelude, the postlude, and the music for separation to classes, she has a different role. But when she plays for children to sing, she is no longer the leader; and the accompaniment must be subdued. The most important thing at this time is the sweet sound of the children singing to their Father in heaven.

—Edith Nash.

"How Great the Wisdom and the Love"

Handwritten musical score for the hymn "How Great the Wisdom and the Love". The score is written for piano and voice. It consists of three systems of music. Each system has a treble and bass staff for piano accompaniment and a single staff for the voice. The key signature is one flat (B-flat major or D minor). The time signature is 4/4. The music is simple and melodic, with the piano accompaniment providing a harmonic foundation for the voice. The lyrics are written below the voice staff.

August Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

"And he said unto them, This is my blood of the new testament, which is shed for many."¹

Jesus said,
"These things I command you, that ye love one another."²

¹Mark 14:24.

²John 15:17.

Organ Music To Accompany August Sacrament Gems

Handwritten organ music score to accompany the August Sacrament Gems. The score is written for organ and consists of two systems of music. Each system has a treble and bass staff. The key signature is one flat (B-flat major or D minor). The time signature is 4/4. The music is simple and melodic, with the organ providing a harmonic foundation for the voice. The tempo is marked "Sostenuto". The organist's name, Gerrit de Jong, Jr., is written at the top right of the second system.



"I can dress myself"

The child's opportunity to dress himself should come at the age when it appeals to him, or he may lose the desire. He should be allowed to do the part he is able to do, with little or no adult interference. A 3-year-old can and should be helped to do much for himself. He should not have done for him what he can do for himself. The wise parent encourages, provides opportunity, and then patiently stands aside and waits, ready to suggest or assist when needed.

The child usually needs help at first in putting on any article of clothing. Mother or Daddy shows him how he can best manage the task. Sometimes this may require several demonstrations before the wee one understands how to proceed. After he has been shown, then the parent should stand by and keep "hands off" while he learns. He tries, maybe fails, but tries again. It is important to let him trying finally be crowned with success. Failure is discouraging, and parents should guide him to successful accomplishment.

Motivation plays a very important part during this period, for the small child is not always interested in dressing himself, nor is he eager to cooperate. He may say, "I can't," or "That's too hard,"

"**S**EE me now," giggles your 3-year-old. You look up from your work and there you see your "little man" peeking out from under daddy's hat as he marches along in daddy's shoes.

This bit of dramatic play is just a part of the important business of growing up; and shortly before or after this momentous occasion, the 3- or nearly 3-year-old shows a definite readiness for dressing himself.

Some morning he will grab a shirt and have great fun as he tries putting it on his foot, hanging it from his ear, poking his fingers through the buttonholes, and even trying to get it over his head. Patience is a "must" during this stage, for it is repeated over and over again; and each time the happy "three" enjoys it more. Finally sometime later when he settles down to the serious business of dressing himself, he is ready and eager to learn.

"Do it this way," Franklin says as he shows his brother, Hiley, just how to button his shirt. Hiley likes to learn.



(For Course 1, lesson of August 5, "I Help Get Myself Ready for Sunday School"; for all children and teachers of children; and for home use.)

by Margaret Ipson Kitto

or "You do it." As this generally happens when he is tired, it is often best to answer lightly, "I'll start the zipper, then you can pull it up," or "Let's do it together today." When he sees that you are willing to help, it restores his confidence and he is willing to try again.

A great deal is learned from observing other members of the family. The example set by older children in the family does much to stimulate the young child. It is fun to see big brother put on his shirt. It goes on easily and the buttons are no problem at all. The little one stands by watching, and soon he is trying a similar technique.

The Sunday School nursery class is often the young child's first experience away from home on his own. He has great need of security and love; and unless he feels secure in a new situation, he cannot be happy.

A well-lighted cloakroom with hooks the proper height, and adequate space for sitting on the floor while putting on wraps (leggings and boots in winter) is an essential part of nursery facilities. Here each child should be greeted and encouraged to remove his own wraps and hang them where they

"Good boy," Daddy says as he gives Hiley some well-earned praise for learning how to get his shoes on the right way.



belong. An adult member of the Sunday School should be in the cloakroom and be ready and willing to give whatever assistance may be needed.

The 3- and the 3½-year-olds take great pride in their accomplishments. "I can do it myself" is the theme song of many nursery children, and Sunday School teachers can capitalize on this. When a child attempts to put on his wraps at Sunday School, the wise teacher will be close at hand to offer a word of encouragement or a helping hand if necessary.

Such minor things as a sleeve turned inside out, a missing button, not being able to identify his own wraps, a zipper that will not work, can be a major calamity to a small child and can make him feel insecure and disturbed. When he hears a gentle voice, feels a reassuring pat on his shoulder, or sees kind hands ready to help him, his self-assurance returns, and he is able to complete the task of dressing.

As the child meets with success again and again, he receives satisfaction from dressing himself. When he is given encouragement and praise from his parents and teachers and a good example from his family and friends, he learns faster and better, and "dressing self" becomes a joyous experience for everyone.

"You are doing very well," Sister Wood says as Hiley and Sharon learn to put on their own coats at Sunday School.





MEET YOUR NEW BOARD MEMBERS

Edgar B. Brossard

To meet Dr. Edgar B. Brossard, new general board member of the Sunday School, is a rare experience. He is a giant of a man, not only in stature, but in character. He is open-minded and gracious; he is intense in his enthusiasms yet never excitable; he gives his whole soul to important matters of the moment; and he is solid as a rock.

His wife, the former Laura Parkinson Cowley, sister of the beloved Apostle Matthew Cowley and of Samuel Cowley of F.B.I. fame, says of her husband, "Edgar is a great peacemaker. He has a deep sense of responsibility. He radiates a stability which prompts many to seek him out for counsel and advice. He is most understanding and kind—a great hand to 'talk things out,' but never one to tell others what to do. I've heard him say time and again after a conference with a person, 'It's up to you. You'll know what to do.'"

In the kitchen of Dr. Brossard's apartment a huge full-color map dominates an entire wall. On this map is a maze of lines connecting world ports. This is *his* world. For 36 years Brother Brossard served on the Tariff Commission of the United States, which is comprised of six members—three

Democrats and three Republicans. Eight of those eventful years he was chairman of the commission. Such a record of service has been surpassed in longevity by only one man in the independent offices of the government, and this by not more than a month.

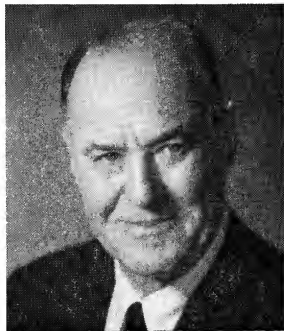
Dr. Brossard has met and counseled with representatives from all nations of the earth. "Because we live in a competitive world," he says, "the common viewpoint is *me* and *mine*. Each nation, large and small, is imbued with strong nationalistic fervor and is intent upon gaining the most for itself, offering reciprocal benefits only when necessary. Because we have given so much, much more is expected; and when it isn't forthcoming, animosity and ill-will is the result."

From this expressed viewpoint, Dr. Brossard intimates he does not believe in give-away programs. However, he does not hold a pessimistic view of people and the world. He firmly believes in the future of America and the world and in what education and applied do-it-yourself practices can and do accomplish.

Such sound and healthful philosophy could only rise from a life close to the soil—close to humanity.

Brother Brossard began life on a cattle ranch in Oxford, Idaho, the son of Alphonse and Mary

EDGAR B. BROSSARD



Hobson Brossard. He was motherless at ten. As he grew to manhood, he learned from the example of his father what it meant to be responsible and self-reliant. He learned from a football coach, Fred M. Walker at Utah State University in Logan, what it meant and what it cost to be a peacemaker in the world.

"I don't want any of you boys to enter into fisticuffs during competition or at any time with the opponent," the coach warned the team. "You must always keep your head. You can't do your best when you're angry."

This principle came to trial when an opponent resorted to fisticuffs in a football game and broke Edgar's nose (he was wearing no nose-guard at the moment). He did not retaliate nor answer with any show of anger. "We beat them badly, though," he recalls with a smile.

Years later, during his long career as a member and chairman of the United States Tariff Commission, this advice served him well in dealing with important controversial questions involved and the able men of strong views who represented the many different aspects considered in the complex imports and exports of world trade. His objective fairness and friendly stability bore fruit also by his appointments by five presidents representing both political parties and by senate confirmation of his last five appointments by unanimous votes.

Another great lesson in life was learned in the Swiss-German Mission field when Brother Brossard was a youth. "I was thrilled by the changes I saw wrought in converts whose hearts were touched by the Gospel. They demonstrated that it is never too late to alter one's course—never too late to struggle for salvation. We all must go every inch of the road ourselves—with God's help. The testimony of another can only

spark and encourage. One *earns* his own personal testimony."

In 1959, from June to November, Brother Brossard served as president of the New England Mission. From Dec. 4, 1959 to Sept. 12, 1961, he served as President of the French Mission. He was also the first president of the French Mission, from 1912 to 1914.

His educational background and career are equally impressive. Graduating from Utah State Agricultural College in 1911 with a bachelor's degree in Economics and Sociology, he later obtained his master's and doctor's degrees at the University of Minnesota. He also did graduate work at Cornell University. In 1954 he was granted an honorary LL.D. from Utah State University.

Prior to his appointment to the Tariff Commission, Dr. Brossard instructed and headed research groups in agricultural economics and farm management at Utah State and as a graduate student assistant at the University of Minnesota. His appointments, honors, and distinctions in these fields have been numerous. Prior to going to Washington, D. C., Brother Brossard had served as assistant superintendent of Cache Stake Sunday Schools and later as member of the Cache Stake High Council and supervisor of Sunday Schools.

Brother Brossard's first Church job in Washington, D. C., was teaching Sunday School. Shortly after, he was asked to be Sunday School superintendent. This job was followed by many others. He became president of the Washington Branch, bishop of the Washington Ward, member of the stake high council, and president of Washington Stake. Upon his return from France, he was set apart by President David O. McKay as a "sealer" in the Salt Lake Temple.

His appointment to the general Sunday School board of the Church of Jesus Christ of Latter-

day Saints is the newest phase in his life of service and true devotion.

Robert M. Cundick

Some people are genuinely modest as to their abilities and accomplishments. One of these is Brother Robert M. Cundick who was recently appointed to the general board of the Sunday School. Those who know him personally—family members, teachers, and friends—do not hesitate to commend him as a composer, soloist, accompanist, teacher, Church member, and family man.

Reared in Sandy, Utah, in a home where religion came first, "family togetherness" and "higher education" were equally emphasized. Brother Cundick obtained his doctorate degree when he was 29 from the University of Utah, where he spent nine eventful years both as student and instructor under Dr. Leroy Robertson. For the past five years he has been a faculty member at Brigham Young University and is presently head of the applied music division there.

In June of this year, he will take his wife (the former Charlotte Clark of Sandy) and five youngsters (three boys and two girls ranging in age from four to ten) to the Seattle World's Fair. There he will play the piano with a string quartet while Virginia Tanner's modern dance group gives an in-

terpretation of "The Pioneer Women." The musical score of this dance, of course, is Dr. Cundick's own composition.

As a performer, Brother Cundick has given guest recitals on the world-famous Salt Lake Tabernacle organ. He is hailed and acclaimed for his abilities as an expert accompanist—with his talents sought after by numerous touring artists. In this role he has appeared in concerts throughout the western United States.

Since the early age of 12 when he took a Church-sponsored organ class, Brother Cundick has played constantly in wards and stakes. As a matter of fact, at one time he was simultaneously serving as organist at Temple B'nai Israel, the Unitarian Church, and the Thirty-third Ward in Salt Lake City.

Dr. Alexander Schreiner has said of him, "Brother Cundick is modest in personality and most brilliant in his abilities. He is a *facile* reader of music and can play anything."

Composition, however, is his prime interest, and Dr. Cundick has written music for many media including orchestral, choral, and chamber music scores. A recent composition of his "A Full House," for piano and orchestra, contains five movements, each of which is dedicated to one of his five children. Video listeners recently heard his music on KUED—Channel 7—Utah's Educational Television Station.

Last summer Dr. Cundick received a grant from Brigham Young University which enabled him, for a few brief months, to compose to his heart's content. This was "Utopia" for him. Prior to this time, and since, he has had to grasp every spare moment of an extremely busy schedule for composing.

One often wonders how a person becomes so accomplished in the arts. Brother Cundick is reticent.

(Concluded on page 212.)

ROBERT M. CUNDICK



Released with Appreciation



C. Derek Harland

The freshness of approach with which Derek Harland attacks the work at hand reminds one of the

words of David Livingstone: "I am ready to go anywhere, provided it be forward." Although the Sunday School General Board will no longer have the benefits of his effort, Brother Harland, in his assignment at the Genealogical Association, will still go forward in the upbuilding of the kingdom there.

His vigorous, resourceful mind will continue to produce authoritative literature which will be a source of reference, such as is his keenly analytical book, *A Basic Course in Genealogy*. This book carries the genius of accomplishment, for it brings genealogy a step further along the path from conjecture and guesswork to an exact science. Not only is he a writer of distinction, but he is an inspiring teacher. Hundreds have appreciated his fluency of language, his vigor of expression,

and his dedicated devotion wherever he has taught in the Church and in the classes for Brigham Young University.

His versatility in being able to do many jobs well has brought increasing demands on his strength and effort. He has served the Church in the Utah area. He has also served and lived in the mission field, so he understands the problems there.

Derek Harland possesses great spiritual power, with his well-trained mind, his youthful, optimistic spirit, and his vigor of maturity. It matters not in this Church where one serves, but only that he serves well. Brother Harland will move forward in any assignment given him, and he will greatly enhance the upbuilding of the kingdom wherever he serves.

—Donna D. Sorensen.

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MEET YOUR NEW BOARD MEMBERS (Concluded from page 211.)

to speak on this, but his mother recalls how it all began: "From the very first I noticed he had a definite feeling for music by the expression he put into everything. I never had to remind Bob to practice, either. He grew to love music just as he loved to go fishing with his father and chums." On his composing, she said, "Even in those early years he would make up little pieces. I remember one selection in particular which he wrote in the fourth grade (he began the piano at nine). He called it 'Alligator' and illustrated it in school. He had an aptitude for art, too. He has always been ima-

gative, able to create with his hands as well as his mind, seeing how things will be even before they are started."

Another attribute which has thrust him ahead is his resourcefulness. He learned early to save the money he earned and paid for the majority of his higher education. "Bob seemed to mature earlier than most boys," his mother said. "Possibly one of the reasons was the death of a younger brother (four-year-old Royce) when Bob was only six. It made a deep and lasting impression on him."

Dr. Cundick is the oldest of four children—three boys and one

girl—each of whom has pursued higher education and met with professional success.

In addition to stake and ward positions in music, Brother Robert M. Cundick has taught classes in organ and music directing for the General Music Committee of the Church. At the time of his call he was secretary of his quorum of seventy and director of his ward choir in Provo, Utah.

Brother Cundick is well-qualified for his duties as a member of the general board of the Sunday School and has much to offer in this capacity.

—Lowell R. Jackson.



FAITH REPENTANCE BAPTISM

GOSPEL TEACHING I REMEMBER BEST

During my early days of Church activity I was greatly impressed with the ability of my Sunday School teacher to present his lesson clearly and concisely Sunday after Sunday. Because of his unusual teaching ability, I silently undertook a project to determine just what his teaching methods were that attracted many associates and myself to his class.

In the study that followed, I observed several principles worthy of adoption by all servants of the Lord. First, he had an unyielding conviction of the truths contained in the Gospel, and an unending desire to share its truths with others. Secondly, he made extensive preparation of the lesson to be presented, consisting of hours of study and use of *The Instructor* as applicable. Thirdly, he gave a simple presentation in language understood by his students.

Each lesson was thoughtfully

and carefully prepared in his study, with the assistance of a voluminous library of choice publications. The class time was efficiently and enthusiastically consumed and not spent in idle discussion, or on material not pertinent to the lesson. Although modestly educated, this teacher did not require the use of formulas, hypothesis or high powered English to present the lesson. In simple language, understood by the least of his students, the lessons were presented with an impact to have lasting effect on the hearer. Appropriate stories or experiences were used with smiling humility, characteristic of a humble priesthood bearer, anxious to have each word and action joyfully shared by his brethren and sisters.

This teacher did not boast of his learning nor of his strength of faith. To the contrary, he frequently referred to his weaknesses and called on the Lord for

THE AUTHOR

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Brother Peterson was graduated from Holcombe High School, Holcombe, Wisconsin, and later attended the Atlanta division of the University of Georgia. He served in the United States Army during World War II.

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For three years he served as president of the Atlanta First Branch which was the largest branch in the Southern States Mission.

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help. His manners, attitude and warmth were always cordial with a complimentary remark to all persons for the smallest accomplishment.

I remember this teaching best because the teacher realized the truths of the Gospel are precious and are not to be dealt with trivially nor with prejudice. This teacher was conscious of his students' desires to learn and filled the class time with solid and useful learning. In his manner he instilled in many hearts a conviction of truth similar to the conviction and testimony he held.

SUGGESTED LESSON
FOR STAKE CONFERENCE SUNDAY,
THIRD QUARTER, 1962

RELIGIOUS FOUNDATIONS OF FREEDOM

by Melba Glade

TO THE TEACHER: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the third quarter of 1962. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the Sunday School classes that will be held on Stake Conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in certain wards.

OBJECTIVE: To help members understand and use their freedom to the greatest advantage.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (Galatians 5:1.)

Man's Need for Freedom

A sound faith is grounded in knowledge, experience, and revelation. The search for truth can make men free. Today there is need to remind ourselves of the religious foundations of liberty. True and enduring freedom is to be attained in following the teachings of the Saviour.

To many who believed in Him, Jesus said,

... If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make ye free. (John 8:31, 32.)

Moreover, Mormon religious belief holds that man is a child of an Eternal Father, one of whose characteristics is freedom to think, to act, and to choose for himself.

Cornerstones of Freedom

One of the most fundamental concepts of the

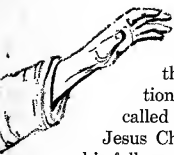
(For Course 18, lesson of September 9, "Peace," and lesson of September 16, "Justice"; and for Course 25, lesson of June 17, "Free Agency and Freedom in a Mature Latter-day Saint.")



AND YE SHALL HALLOW THE FIFTIETH YEAR, AND PROCLAIM LIBERTY THROUGHOUT ALL THE LAND UNTO ALL THE INHABITANTS THEREOF: IT SHALL BE A JUBILEE (JUBILEE) UNTO YOU; AND YE SHALL RETURN EVERY MAN UNTO HIS POSSESSION, AND YE SHALL RETURN EVERY MAN UNTO HIS FAMILY.

—LEVITICUS 25:10.

Freedom of thought and action are a fundamental part of salvation; and throughout the teachings of Christ and the great prophets, from Adam to the present day, we see the importance of free agency.



Gospel and the plan of salvation is that of free agency. Before the formation of this world, a great council was called in heaven and the Gospel plan of Jesus Christ was accepted; and Lucifer and his followers were cast out.

Christ came to the earth and gave His life that we might be a free people. In the first epistle of Paul, the apostle, is found the scripture,

"For as in Adam all die, even so in Christ shall all be made alive. (I Corinthians 15:22.)"

Book of Mormon scripture also testifies that

... the Messiah cometh in the fulness of time, that he may redeem the children of men. . . And because that they are redeemed . . . they have become free forever, knowing good from evil; to act for themselves . . . (2 Nephi 2:26.)

Freedom of thought and action thus become a fundamental part of the plan of salvation. According to this principle, mankind was free to choose good or evil without divine constraint, eternal force, or fear of punishment for wrongdoing. Man's free agency is a capacity for freedom and causes him to seek self-direction and determination and, as a free agent, to assume responsibility for his acts. This freedom of action is present within the Church and finds expression within the Church organization.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (Doctrine and Covenants 58:27, 28.)

Constant and Eternal Values

Growth in human beings requires a world of law. Character develops as a result of right choices. Possibilities of pain and evil as well as the possibilities of joy widely abound in our lives.

Pain is seen to be a safeguard and corollary of life. The great Prophet Lehi taught this to his people:

For it must needs be, that there is an opposition in all things . . .

And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. . . (2 Nephi 2:11, 13.)

To aid man in keeping the commandments of God and to assure his readiness to keep the spiritual laws of God so as to obtain the blessings that follow, God instituted ordinances and gave to those who were worthy power to act in His stead. An acceptance of the Saviour involves faith in Him, a willingness to give up our sins, and the entrance by baptism into a covenant with Him that we will keep His commandments. For His perfect obedience to the Father, Jesus earned the right to receive without blame into His kingdom all who would believe in His name.

Obedience enlarges individual liberties and brings joy to those whose lives are engrossed in the cause of the Lord.

Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; . . . think on these things. (Philippians 4:8.)

Thus life has purpose and meaning, and freedom in this sense gives the unity and integrity that life must have for happiness.

A young starlet of Hollywood said of herself:

I am a Mormon, and my religion stresses building my life with a plan. The more control I have of myself, the happier I am going to be.¹

President McKay's life has exemplified a quality of spiritual freedom, an inner voluntary loyalty, that is liberated with a testimony of the Gospel. These words of President David O. McKay are a timely reminder to us:

Next to the bestowal of life itself, the right to direct life is God's greatest gift to man. . . Freedom of choice is more to be treasured than any possession earth can give. . . Whether born in abject poverty, or shackled at birth by inherited riches, everyone has this most precious of all life's endowments — the gift of free agency; man's inherited and inalienable right.

Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like Him. In order for man to achieve this, it was necessary for the Creator first to make him free. . .²

Elder Adam S. Bennion also expressed in the following words his deep concern for freedom:

In the history of civilization, freedom has been enjoyed by relatively few men. That fact ought to make us . . . prize it the more. But the mere having of it is no guarantee that we shall always keep it. It may be lost — as it has been throughout history — . . . The best way to keep it is to exercise it.³

¹The Salt Lake Tribune, Feb. 17, 1962.

²David O. McKay, "Free Agency and Its Implications," from a General Conference address, published in *The Deseret News Church Section*, Apr. 16, 1950; page 32.

³Obert C. Tanner, *Christ's Ideals for Living*; page 350.

WE ARE OUR BROTHER'S KEEPER (Concluded from page 187.)

anyway; but these are not the right answers. The salvation of souls is the answer.

Now, another observation on how to teach: by personal example, with our whole hearts and with our whole lives. I think what they feel from us is often much more important than what they hear from us.

And, oh, the great satisfactions that come! "Next to being a boy," said an eminent Australian who died just a few weeks ago, "about the biggest thrill is helping a boy."

Now, when to teach? First of all, we should teach when asked, and at the appointed hour. But there are some other "whens" that are even more significant than this—the earlier the better. In life our opportunities are perishable. Our children leave us; young men are being called to the service; young men and women are going on missions; young men and women go away to school. We have to instill in their souls as early as we can in life the basic foundation fundamentals so that wherever they are, when we cannot go with them, we will know that they have something firmly on which to put their feet. We cannot go with them to work, to school, on their dates, on missions, into military service, into marriage. There comes a time in life when we are left at home and they have gone away and when we come to realize that about all we can do is to write them letters, and pray and plead and hope that something will have carried over to them long before they left. The earlier we teach them and the more fully we teach them truth in the earliest years in life, the better off we all are.

Again, I say patience! In the Sunday School the penalties and rewards and the necessity for qualifying are not always so apparent as they are in the "day" schools. We may put a gold star on their foreheads or something of this sort, but there comes a time when even this is not much of an attraction. We have to take them as they are, when they are there, and understand them. We cannot hold the less able back. (You have heard, of course, of the intelligence test that was given to a boy in the eighth grade to see what he was best fitted for, and the result was that he was best fitted for the fifth grade!) But we in Sunday School still have them when they are, where they are, and must teach them as best we can, as early as we can, as earnestly as we can.

I am tempted to ask another question: When to prepare? Certainly before Saturday evening or Sunday morning. Again I am tempted to make some

confessions, but will spare you if you will spare me on this subject and promise to do better.

In this great mission of teaching truth, of teaching our Father's children, of reaching them—not only the ninety and nine, but the 100 per cent—to try is not enough. We must succeed.

Now, how good are we as teachers? Only as good as deep within the souls of those we teach are found the fundamental truths as the result of our efforts, in part at least.

What better things could we be doing? Is it worth it? There are special blessings and satisfactions that come to every office and calling in the Church, and certainly there are those that come to the teacher—great and wonderful satisfactions—the satisfaction of teaching God's children, the satisfaction that the Sunday School has in its charge and responsibility for the teaching of the whole human family. It is a sobering charge. We have a charge to qualify, or to help qualify, everyone to be present in the eternal family circle. We have a charge to teach what means the most, to teach what pertains to everlasting life. And there is no magic formula except love and truth and devotion. We must know the truth to teach it. We must love it and we must live it. These are the requisites for teaching the truth.

All of us as teachers should be able to say with the great Mahatma Gandhi, "My life is my message."

"We do less than we ought, unless we do all that we can."

I feel sure that a sentence from Henry Adams is familiar to all of you and is oft quoted, but it seems pertinent to cite it again on this occasion: "A teacher affects eternity; he can never tell where his influence stops."²²

"Teach ye diligently and my grace shall attend you, . . ." said our Father in heaven. (Doctrine and Covenants 88:78.)

We are our brother's keeper. We have a missionary charge to all the world and a particular charge as teachers to all the Church—not only those present, not only the easily reached, not only the willing, but *all*. We must teach the difficult, the hurt, the indifferent, and the wayward. They are all our Father's children; they are all our brothers; and we are our brother's keeper.

God bless the Sunday School, and God bless you righteous teachers of truth, I pray in Jesus' name, amen.

²²Henry Brooks Adams, *The Education of Henry Adams*, chapter 20.

Palestine

ITS CONQUEST BY THE ISRAELITES AND ITS DIVISION AMONG THE TRIBES



REBEL IN LONDON

It was a bright spring day in London, and the city's blossoming parks were beginning to look as though it had been snowing pink. Our big, double-deck red bus had just passed over the Thames River near the Houses of Parliament. Now in Trafalgar Square we had paused to transfer to another bus.

Behind us was the National Portrait Gallery, containing hundreds of portraits, some in marble and bronze, of Britain's great. Before us, rising like a giant needle in the center of the Square, was Nelson's Monument. Tall as a twenty-story building, its granite shaft was topped by a 14-foot statue of the national hero, Lord Nelson.

To tradition-loving Britons, Trafalgar was heroes' square all right.

As we waited for our bus, in a garden fronting the National Portrait Gallery, our eyes stopped on a life-size statue of George Washington.

It is 26 years now since I stood before that statue at Trafalgar Square in London. But the lesson lingers on. Some 30 years before Lord Nelson's triumph at Trafalgar in 1805, George Washington and other American colonists started a war against Mother Britain. He was a rebel. England sent the largest expeditionary force in its history to put him down. Even after Trafalgar, Washington remained a scoundrel to Britons. During the War of 1812, Robert Southey, Britain's poet laureate, wrote:

*The indignant land,
Where Washington hath left,
His awful memory. . . .¹*

Now, we stood before a monu-

ment to that rebel American in heroes' square in London.

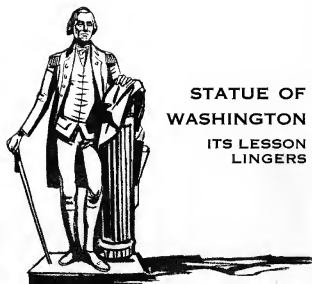
No people anywhere have greater stature in character than the sons of Britain. Perhaps one of the reasons is that they have been willing to admit they have been wrong at times. That statue on Trafalgar Square of America's Revolutionary leader seemed to say: We could have been wrong about George Washington.

It is a big man who will voluntarily admit he has erred.

Years ago, I had a little "Battle of Trafalgar" with a business friend. The atmosphere blued as words were hurled. I was probably as much at fault as he. But, a few days later, a hand-penned letter arrived on my desk. My opponent wrote that he had been wrong. He was older and higher on the business ladder than I. His letter took great courage. My bitterness turned to esteem. Today he tours the globe as a top executive of a world-wide business.

No doubt much of the great respect accorded George Washington came from his willingness to admit a mistake. Francis Rufus Bellamy² tells an experience of Washington at 17, when he was a frontier surveyor. A political contest was on, and an argument developed between young Washington and an older man. Then, as years later when he was a general, Washington had a violent temper. It burst into a searing volley of words. With this, the man, a Mr. Payne, struck young George with a stick, hard enough to knock the tall youth to the ground.

Washington later wrote a note



to Mr. Payne, asking to meet him next morning in the local tavern, to discuss their disagreements. Payne was there, expecting more trouble from the young hothead. When they met, George acknowledged his mistake, and asked for forgiveness for what he had done in an unguarded moment.

Jesus reserved one of his greatest tributes for another soldier, a man He apparently never met — a Roman centurion. The centurion sent friends to ask the Master to heal a servant. The Roman explained that he himself was not worthy to come to Jesus. The officer also discouraged Jesus from entering his home "... for I am not worthy that thou shouldst enter under my roof." The Roman added: "... but say in a word, and my servant shall be healed."³

What made the centurion's great faith really glisten was his admission of his unworthiness, in his own eyes at least, to meet the Master.

The words "I was wrong" in the twinkling of a tongue can turn anger into admiration. In seconds they can unravel yards of complications between people over the back fence, on the job, or almost anywhere. Those words help a man grow taller.

That is the lesson that lingers from the statue of Washington in Trafalgar Square.

—Wendell J. Ashton.

¹(For Course 18, lesson of July 22, "Friendship," and lesson of August 26, "Brotherhood"; and of general interest.)
²Ode, written in 1814.

³Bellamy, Francis Rufus, *The Private Life of George Washington*, New York, N. Y., Thomas Y. Crowell Company, 1951.

⁴Luke 7:6, 7.